

THE CONGREGATIONALIST

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Number 40



MARK HOPKINS.

I HAVE no ambition to build up here what would be called a great institution. . . . But I do desire, and shall labor, that this may be a safe college; . . . that here may be health and cheerful study and kind feelings and pure morals; and that, in the memory of future students, college life may be made a still more verdant spot. . . . The true and permanent interests of man can be promoted only in connection with religion; and a regard to man as an immortal, accountable and redeemed being should give its character to the whole course of our regulations and the spirit of our instructions.— *From President Hopkins's Inaugural Discourse, Sept. 15, 1836.*

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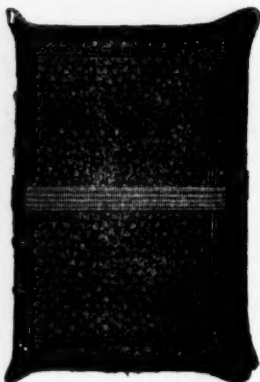
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CONTENTS

EDITORIAL:

Paragraphs	445
What Should Be Done at Worcester	445
The Williams Centennial	446
A Soul-Stirring Club Meeting	446
The Converting Word	446
Week in Review	447
In Brief	448

STAFF CORRESPONDENCE:

New York	449
The End of the Parliament	450
Milwaukee	451

CURRENT THOUGHT.

Contributions:	451
----------------	-----

CONTRIBUTIONS:

What Is the Matter? Rev. Henry M. Ladd, D. D.	452
Williams College as a Factor in Religious and Educational Progress. Prof. L. W. Spring	452
Personal Tributes to Mark Hopkins	454
Councils and Missionaries. Rev. C. B. Rice	456
English Politics—the Lucerne Conference. Rev. A. Mackennal, D. D.	446
The Knights of King Arthur. Rev. W. B. Forbush	457

THE HOME:

My Hollyhock—a selected poem	458
Paragraphs	458
By Way of Caution. Mrs. M. E. Sangster	458
The Agent at Our Door. Mrs. Ella B. Gittings. Robbie. Nena Thomas Medairy	459
Conversation Corner. Mr. Martin	461

THE SUNDAY SCHOOL—Lesson for Oct. 15.

Y. P. S. C. E.—Topic for Oct. 15-21	463
---	-----

PROGRESS OF THE KINGDOM

LITERATURE	464
----------------------	-----

NEWS FROM THE CHURCHES

An Ex-Court Preacher in Boston	466
B. Fay Mills at Concord, N. H.	466
The Autumn Outlook at New Haven	466
Our Kentucky and Tennessee Brethren	466
From St. Louis	467

MISCELLANEOUS:

Wisconsin's Action Respecting the Board	469
Chicago Ministers Take Action	469
Chicago Ministers and the Advance	469
Biographical	469
Gleanings	470
Notices	470
Boston Ministers' Meeting	471
Woman's Board Prayer Meeting	471
Marriages and Deaths	471
The Business Outlook	472
Christian Endeavor Notes	473
The Sunday Newspaper	474
Education	474
Estimates of Men	475

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The Congregationalist

BUSINESS is dull this autumn, but talk is lively. We hardly remember a season when it was so abundant. It is not surprising that much of it is froth and more of it emptyings. It is the result of fevered workings within and unusual public excitement. The Senate sets a humiliating example of darkening counsel by words without knowledge. When the chief legislative body in the land sets itself before the public avowedly to talk for weeks against time it is to be expected that other bodies, both political and religious, should be infected with the foolishness. The irritating personalities and feeble nonsense which senators, supposed by their constituents to have dignity and wisdom, have been pouring out without limit at the national capital ought to be a warning to those who are going into religious gatherings hot with indignation. It would be well for them to stop and think how what they wish to say will look in cold type before the eyes of those who are only spectators of the conflict. This is a good time to observe the counsel of the Apostle James: "Let every man be swift to hear, slow to speak, slow to wrath." "If any man thinketh himself to be religious, while he bridleth not his tongue but deceiveth his heart, this man's religion is vain."

It seems to us that the decent public has good reason for gratitude to Judge Barker of this State, who has ordered that no newspaper shall report or comment on a trial for breach of promise now before the court till after a verdict has been reached. The testimony often produced at such trials is debasing, quite unfit for general reading, and it is an insult to the people for newspapers to thrust it before their faces. Yet it is usually served up by so large a portion of the daily press with prominent headlines, as though it were important news, that more decent papers feel compelled to give the disgusting details lest they should be charged with lack of enterprise. We do not know whether Judge Barker issued his order for this or other reasons, but it appears that he is sustained in making it by the statutes and he should be sustained by the approval of all good citizens.

Hard things are often said about reporters. The competition between newspapers

is so great that the reporter who seeks promotion must employ every expedient in his power to get news, and sometimes he seems impertinent. A prominent business man was disturbed late at night recently by a young man who wanted more accurate information than he had been able to get about an important religious meeting. The gentleman courteously granted the interview, and next day, noticing that the meeting was reported unusually well, wrote a brief note of appreciation to the editor. Soon after the reporter met him in the presence of several others and, with deep feeling, said the editor had given him the note and that he prized it among his most precious treasures. Seizing the opportunity our friend asked the young man, "Are you a Christian?" After a moment's hesitation the young man frankly replied that he was, and three other reporters present answered the same question in the affirmative. "Give me your hands for Jesus Christ," said our friend, and with a hearty clasp from each one and word of cordial sympathy they parted. At least one busy man is glad that he allowed himself to be called out in the night on what seemed an unwarranted summons, and he thinks that if Christian workers would uniformly show kindness to reporters the tone of the secular press, especially in its reports of religious meetings, might be more in sympathy with the Christian religion.

That the result of the Parliament of Religions will be to do away with denominational lines in Christian countries no one believes, nor will it convince any one of the superiority of the ethnic religions to Christianity or make the way clear for the formation of a new religion out of the excellencies of Parseeism, Buddhism, Brahmanism, Confucianism and Christianity. It has been made evident that Christianity possesses all that is really good in the ethnic religions, and, in addition, is the only system of belief which takes into account all the facts concerning man and his relations to God, and opens a way by which the guilt and power of sin may be removed. But just as the meeting of members of the different Christian denominations has a tendency to remove suspicions and jealousies and to bring believers in great fundamental truths nearer together, so the meeting of the representatives of what have been called false religions has given them a better understanding of each other, a better feeling toward each other, and, above all, has it shown the followers of Christ how they must proceed if they would give the gospel to those who by nature and practice are not less religious than themselves.

Cardinal Gibbons is very logical and very timely in his remark "that there can be no good government without law and order, that there can be no law without authority, there

can be no authority without justice, there can be no justice without religion, there can be no religion without God."

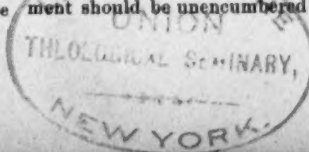
WHAT SHOULD BE DONE AT WORCESTER.

By far the largest number of those interested in the work of the American Board do not desire the triumph of either radicals or ultra-conservatives. They have long regarded with distress the contention between these two parties, and have wearied of the arguments which each has urged against the other. The missionaries and their truest friends note with increasing alarm that the interest in the work they have most at heart is waning, and that what is left is being diverted from the fields abroad to the contestants at home. Two things it is within the power of the Board to do next week which would much relieve the present tension and turn the interest of the churches again toward the legitimate work of that body.

The first is the appointment of Mr. Noyes, unencumbered by any reference to the past misunderstandings between himself and the Prudential Committee. He has explicitly and repeatedly declared his position on the topic which has occasioned the long dispute between him and them, as follows:

Those who do not hear the message in this life I trustfully leave to God. I do not claim to know God's method of dealing with them, but I do not refuse to think about them. I entertain in their behalf what I conceive to be a reasonable hope that somehow, before their destinies are fixed, there shall be revealed to them the love of God in Christ Jesus. In this, as in every question to which God has given no distinct answer, I merely claim the liberty of the gospel.

This is to the large majority of the supporters of the board not a position which should debar from work in mission fields one otherwise qualified. That Mr. Noyes is so qualified satisfying evidence has been given. Any apprehension felt several years ago regarding what might come from his appointment has been completely dissipated. His brethren in Japan declare that he has worked for four years in entire harmony with them and that he teaches no views different from their own. They have twice asked the Prudential Committee to appoint him, they have elected him to preach the sermon at their annual meeting next year, and we understand that they have adopted resolutions to be presented to the board renewing their unanimous request for his appointment. If the board should be so unwise as to enter into a prolonged contest with their mission in Japan, either by refusing this request or by so qualifying it with indorsement of the committee's action that it would not be acceptable to the mission nor practicable for Mr. Noyes to accept appointment, the result would be most unfortunate. It is absolutely essential that the appointment should be unencumbered by anything



which would defeat it. Let bygones be bygones.

The second is such a change in the Prudential Committee and officials that the domination which now controls it shall be ended. We desire to speak with respect of those brethren who have devoted their energies so largely to the carrying out of their own interpretations of the instructions of the board that they have kept these interpretations constantly at the front for years in their dealings with candidates and with missionaries. We do not question their conscientiousness or their zeal in pressing their interpretation of these instructions. But if harmony is to be secured and the great cause of foreign missions is again to take its rightful place in the interest of our churches, and these brethren are still to remain in office, then so much new life must be introduced into the working forces that these brethren shall not longer dominate the committee. New men must be chosen whose ability and experience will warrant confidence both at home and abroad that the larger interests of missions will hereafter be kept foremost. It will not answer merely to place upon the committee one or two brethren who, however excellent, have not the experience or the strength to represent fairly the broader sentiments of our churches without being overpowered by any persons who have been accustomed to rule. The same reasons will apply to the selection of any additional force for the other officials. Such a modification is the only one which will command public confidence. This needed reconstruction is not in the interest of any theological speculation or heresy, but solely to restore public confidence in the wisdom of official management. With such confidence restored suitable men and women will offer themselves as missionaries, money will not be withheld to send them and the prayers and interests of the churches will center around the fields where they will labor to save souls.

It would seem that the wisdom of the board should prompt it to consider these two things and that it should not allow itself to be diverted from them to other issues till these are settled.

THE WILLIAMS CENTENNIAL.

The number of American educational institutions which have passed their one hundredth milestone is so limited that the celebration of a centennial by any one of them arouses an interest which extends far beyond the immediate constituency of the college concerned. So as the sons of Williams shall return next week in large numbers to their alma mater, their sense of pride and their demonstrations of affection will be shared to some extent, at least, by liberally trained men all over the country.

For it means much to the nation and the world that for 100 years Williams College has stood in a remote corner of our State as the representative of a broad and thorough culture and of a Christian character as sturdy and beautiful as the encompassing hills. We run over in our minds the prominent professional and business men in our leading cities and we do not fail to find that a generous proportion drew the inspiration for their lifework from the college in northern Berkshire. In legislative halls, on

the supreme bench, in other positions of the highest responsibility Williams men have borne their full share of honor and exerted a great influence. Moreover, in that less conspicuous host of faithful men who, as preachers and teachers, as lawyers and doctors, as journalists and toilers in every department of effort, carry on the work of the world patiently and well, the graduates of Williams are found, and they have come to be associated in the public thought with those simple and straightforward qualities of mind and heart which the world admires and on which it relies.

We join our congratulations, then, to the many that during the coming week will be showered upon the institution. We are glad to contribute something toward the permanent value and influence of the celebration by presenting this week likenesses of Dr. Hopkins and President Carter, together with a sketch of the influence of the college from the pen of one of its most honored professors and a number of grateful testimonies, from men who are themselves among the worthiest products of the school, to the man who, more than any other one, has been the molding force of its history. It ought to be a great encouragement to every teacher to read the tributes of affection which his old pupils offer to the memory of Mark Hopkins. He did as much in this country to dignify the teacher's calling as did Thomas Arnold in England, and the men and women who are giving their lives to educational work may rest assured that, in so far as they labor in the spirit of Mark Hopkins, they, too, sooner or later, will be rewarded with the love and honor of those whom they instruct.

A SOUL-STIRRING CLUB MEETING.

It is not an altogether novel thing for Congregational Clubs to invite women to their platform, but so far as we know the last meeting of the Boston club was without a precedent in that all the speakers were women and all engaged in distinct lines of Christian work in the immediate vicinity. As such this meeting deserves more than a reportorial notice and suggests certain reflections which may have a general bearing.

The secret of the success of this meeting, which was counted one of the best in the long history of the club, was that each speaker came with a story of work actually done. In these days when we are all the time telling each other how the world should be righted, and framing elaborate plans with that end in view, it is positively refreshing to hear, not through any middleman or paid representative of the cause, but straight from the lips of those who are toiling in the field, the simple narrative of methods and results. It was doubtless news to a good many of the solid business men of Boston who sat in the audience that these particular forms of effort were being prosecuted along the very streets and wharves which they traverse daily.

Not that anything particularly startling was set forth. The beauty of it all consisted in the quiet modesty of both the work and the workers. A simple thing it is, to be sure, to meet the incoming steamers from the provinces and protect unsuspecting girls from the snares of a great city. Any woman might think of such service of the Master.

One woman did think of it, and the realization through all these years of her thought has been the means of blessing multitudes. A harder task is hers who, with other Christ-like souls, has undertaken to reclaim their fallen sisters and by ministering unto them in the hour when woman's need is sorest endeavor to quicken hope and love in hearts that have become hard and bitter. But as she told the touching story of what has been done, with an unstudied eloquence born of love for those whom she would reclaim, the eagerness with which that great audience of men listened bore impressive witness to the respect and honor which every Christian heart must cherish for any one and every one who has courage and confidence enough to engage in what is usually regarded the most unrewarding kind of service known to Christian workers.

Hardly less instructive was the setting forth of the endeavors of cultured, educated women to become acquainted with and aid the "other" half through their college settlement, of the varied, helpful activities of a city missionary, of the struggles and triumphs of the Salvation Army lassies, of the faithful, persistent work of the W. C. T. U. The faces of these half-dozen speakers carried home a lesson second only to that of their words. It was the old lesson that nothing in this life yields so much personal joy and satisfaction as the service of God through service of man.

It is instructive, too, in view of current discussions to bear in mind the fact that the exact theological position of these six women was not inquired into with the utmost care either before or after or during their speaking. As a matter of fact, we happen to know that some of them claim and exercise considerable liberty in their thinking. Not all their personal views tally to a hair with traditional positions, while as respects forms of worship it is quite a step from the Salvation Army to High Church Episcopalianism, both of which were represented on the platform. But these women were one in their devotion to Jesus Christ as their divine Redeemer, and for their work's sake they were received, honored and sent on their way with the hearty approbation of all.

THE CONVERTING WORD.

More than one person within the range of our own knowledge has been led to Christ by a single passage of Scripture. The text of a sermon fastened itself in the mind when all the eloquence of the preacher failed to impress, or a favorite sentence of one's mother, or of some other beloved friend, kept rising in the memory with ever-growing force. Men may say what they please about the Bible's being like any other book, and in a measure they may be quite right, but there can be no successful denial that it possesses a wonderful power of awakening the soul to spiritual duty which no other book ever has shown.

It makes little difference whether we understand by the converting word the Scriptures themselves or the message which they contain. Nor does it make much difference whether we particularize one or another of the many applications of truth which they make. In any case the same result is attained, the quickening of the heart to enter upon or to renew and improve

the performance of its obligations to God. The man is converted, changed, turned around so that he faces spiritually in the direction opposite to that toward which he was looking.

It is not to be assumed that the mere quoting passages of Scripture to people will necessarily exorcise the evil spirit who may be ruling them. But it may be depended upon as true that the words of the Bible possess a power for good, when wisely spoken, of which God often has made signal use in the work of human salvation.

These are days of extensive study of the Bible. Let us regard it at once without superstition and with reverent loyalty and confidence. Because it is peculiarly God's book it possesses a unique power over men.

THE WEEK IN REVIEW.

Unconditional repeal of the Sherman law by the Senate seems as far away as it did nine weeks ago when President Cleveland called Congress together. The Republican senators from the silver-producing States, aided openly by Senator Cameron of Pennsylvania and covertly by the senators from New Hampshire, plus the solid Populist representation and Democrats like Senators Morgan and Pugh, have continued to succeed in thwarting the wishes of the executive, the majority of the senators of both parties and the majority of the people. Acrimony in debate has intensified. Charges of eavesdropping and disloyalty to constituents have flown about, and all the time the insidious work of those who favor compromise has been going on, thus far only to meet the uncompromising will of the President, who, adopting the tactics of Lincoln, has written a letter to Governor Northern of Georgia showing unmistakably that he is as resolute as ever in his determination to keep our monetary standards stable and invariable, and is equally alive to the fate which awaits his party should it evade the plain issue set before it. Senator Cameron of Pennsylvania, in his opposition to repeal, misrepresents the people of his State and speaks solely for his own interests in silver-producing property. To be sure, the petition sent to the Senate by a body of Philadelphia Republican manufacturers would seem to show that he has some backing, but this petition has been condemned by the better grade Republican journals and men for its effrontery in making selfish personal interests paramount to national welfare, and when reduced to plain terms it simply means, as does Senator Cameron's speech, that selfish men say to other equally selfish men: "If you will support my interests I will support yours. The public be damned." The people of Pennsylvania have no representatives in the Senate, but a dynasty of politicians has loyal representatives.

In the House of Representatives debate on the Tucker bill repealing the federal election laws is proceeding, a vote being set down for Oct. 10. The result is a foregone conclusion, but in the Senate it will meet with resolute opposition and inevitably cause the temperature to rise and complicate the issue now predominant in that body, which, during the past two months, has brought such criticism upon our legislative machinery by those who do not discriminate

between the instrument and those who manipulate it. Neither the appointment of Mr. Hornblower to the Supreme Court or Mr. Van Alen to the Italian mission have been reported back to the Senate for confirmation or rejection. The latter gentleman as yet has refused to order the withdrawal of his name and the President has not bent his will to the storm of protest that has gone up since Messrs. Horace White and ex-Secretary Whitney have shed light upon the facts.

These facts seem to be as follows, each man's word being taken as authoritative for his own conduct. Mr. Van Alen did contribute \$50,000 to the treasury of the Democratic national committee at a time when funds were low. While no definite bargain was made as to the reward that was to follow, it was clearly understood that such generosity should not be forgotten. Later, reports of Mr. Van Alen's confident assertion that he was to be minister to Italy came to the ears of the editor of the *Century*, Mr. R. W. Gilder, one of Mr. Cleveland's most intimate friends, and the editor of the *New York Evening Post*, Mr. Horace White. They made known to President Cleveland their hope that no such appointment would follow such a gift, because of the scandal to be brought upon the administration and because of the seeming if not real connection between the gift and the appointment. Just why, unless there had been a definite pledge made to Mr. Van Alen by Mr. Whitney, President Cleveland disregarded the advice of two of his best friends and the plain dictates of common sense and prudence, and accepted Mr. Whitney's insistent advice that Mr. Van Alen be nominated, is not clear. This much is evident, viz., that the Senate ought not to confirm the appointment; that if the Senate does, Mr. Van Alen can scarcely afford to accept it. But if he does, our citizens resident and transient in Italy will have an opportunity to show of what stuff they are made.

The mayor of Roanoke has been assured by the committee of law-abiding citizens now in control of the city that it will be safe for him to return. In Mississippi and Louisiana lawlessness in the treatment of the negro is bearing its logical and inevitable fruit in disregard of law by white cap regulators, who are intimidating the white growers of cotton and dictating the prices which they must pay for ginning their cotton. South Carolina has had a lynching during the week, but nothing has been done about punishing the lynchers and Governor Tillman in an undisputed interview justifies lynching for certain crimes. Under the circumstances is it surprising that in the conferences of the African Methodist Episcopal Church, now being held, some men should be saying openly that the time for uprising has come, or that Frederick Douglass should accept the presidency of a society of blacks which aims to secure by all legitimate ends the rights guaranteed to them by the Constitution? Yet no more disastrous counsel could be given to the negroes than to encourage them to resist lawlessness by any other than lawful means.

It is now announced that the late Frederick L. Ames had promised to give \$500,000 to Harvard University to be used in

building a much needed addition to the library and a reading-room, but the university is dependent upon the generosity of the heirs for the fulfillment of the promise, no documents legally binding them being in existence. Half a million dollars promised before death is not to be depreciated, neither does it change the public's essential opinion of the quality of Mr. Ames's last testament with its provisions entailing a vast estate and ignoring the needs of philanthropic and educational institutions, public and private. Such action simply accelerates and to a great degree justifies the demand for such legislation as Germany and England abroad and New York State at home have formulated, whereby taxes upon direct and collateral inheritances are so placed that though not doing injustice to heirs the State treasuries are enriched and taxes upon the people correspondingly lowered. It is not at all surprising, therefore, that the Massachusetts Democratic State Convention, which met last week and nominated Hon. John E. Russell of Leicester for governor, should have made it an issue in the coming campaign by the insertion of a plank in the platform favoring legislation on this point similar to that in force in New York State. It is worth noting, also, that the same convention demanded the election of United States senators by popular vote, favored the adoption of some plan of referendum by which the important acts of the Legislature can be submitted to the popular vote, and pledged hearty support to the public school system, placing especial emphasis upon its extension by establishing schools for manual and industrial training.

Fifty leading Brooklyn Republicans and an equal number of Democrats have united to do battle with "King" Hugh McLaughlin of King's County, to endeavor to reform municipal politics, elect a mayor of the Seth Low type and secure county officials who will not arrange the preliminaries of international prize fights, filch from the county treasury and do other equally illegal and outrageous acts that have made the government of King's County and Brooklyn a synonym for rascality during past years. It is a battle demanding wise generalship, absolute indifference to partisanship, generous giving of time and money, fearless speaking by the clergy and the press. The present mayor has proved his lack of independence and his inadequacy, and no men are freer in saying so than his former personal and political friends. The quality of Brooklyn's population is such that it ought to be comparatively easy to select the right candidate for an independent mayor and to elect him when nominated. As ex-Mayor Low, now president of Columbia College, says:

Nowhere else is it possible for the people of a city by so simple a process to effect so radical a cure. . . . The city of Brooklyn today has, in my judgment, the best charter in the country, in that the administration is completely within the reach of the citizens. . . . The inference is, therefore, that the citizens of Brooklyn will be on trial at the next election quite as much as the present administration. . . . The country at large will form its estimate of Brooklyn in accordance with the demonstration of Brooklyn's own wishes for itself.

From May 1 to Sept. 29 the number of paid admissions to the World's Fair was 14,561,829. That is to say, a number almost

equal to the total male population in 1890 of New England, the Middle States, Virginia, West Virginia, North and South Carolina, Georgia, Florida and Ohio. This phenomenal record with its proportionately great financial return has enabled the directors to decide that on Oct. 9, Chicago Day, they will pay off all indebtedness and at the end of October have a cash surplus with which to pay for the removal of the buildings, the restoration of Jackson Park and possibly something to the stockholders. This happy result is due to skillful financing and the remarkable attendance during August and September, the gate receipts alone during September bringing in over \$500,000 per week, and the September income from concessions surpassing that of August, which was \$578,520. After Oct. 10 school children are to be admitted at the rate of ten cents each, and juvenile inmates of charitable and reformatory institutions are to be admitted free.

Speaking in Edinburgh, nominally before the Midlothian liberal committee and his own constituents, but really to the English-speaking world, Mr. Gladstone has given his somewhat guarded opinion of the outlook in British politics. He does not hold that the last session of the House of Commons was a barren one, but he does believe that present parliamentary rules of procedure are inadequate, defective, and must remain so as long as the House of Lords can interfere between the nation expressing just demands and the necessary measures to satisfy these demands. From 1841 to date the legislation of the Commons has been a perpetual challenge to the Lords. Sometimes the latter has declined the challenge and passed the measure proposed, as in the repeal of the corn laws, Irish disestablishment, and the passage of the land act of 1870, "because unless they had done so there would have been no House of Lords at this date." What, then, will follow its recent rejection of the Irish home rule bill, back of which stands the majority of the British, if not English, electors?

If the nation is determined, it will not be baffled by a phalanx of 500 peers. We have the will of the country to execute, and cannot submit to the House of Lords, although they bear high-sounding titles and sit in a gilded chamber. . . . I was not so sure when Lord Salisbury threatened a year ago to destroy the home rule bill that the Lords recognized that this might involve the question of their own independent and responsible existence. If it should ever happen in the vicissitudes of political affairs that the House of Lords, by some accident or collateral process, should bring about a dissolution of the House of Commons, depend upon it, the people will not consider home rule alone but will mix with it another question on which the Lords may bitterly lament, when it is too late, that they ever raised an issue.

Radicals doubtless regret that Mr. Gladstone was not more vehement in his manner and revolutionary in his program, but he has a way of keeping somewhere near his party and not too far ahead of it that helps him to more successes than are given to most statesmen.

If ever governmental interference or "compulsory arbitration" is to solve industrial warfare surely the situation in England today will be cited as proof of its necessity. Gaunt famine stalks through the colliery districts. Industry is at a standstill in the great towns dependent upon coal for motive

power. Railway earnings are falling away since neither coal nor goods are offered for carriage. Householders in London and the great cities are paying at the rate of \$11 per ton for their coal and all the time the feeling between colliery owners and the miners grows more and more bitter. Parliament has adjourned and no relief can be expected from it. Arbitration has been rejected and the end no one can foresee save that sentiment in favor of giving some one authority to prevent the recurrence of such conditions is rapidly crystallizing. France and Siam have come to an agreement which, as might be expected, gives France even more territory than it was thought she had extorted. Brazil continues to be the scene of revolution, no clearly discernible facts looming out of the cloud of conflicting messages from that country. From Central America comes the welcome news that a genuine movement toward confederation has begun. Cholera is still doing its deadly work in Germany, Russia and Persia, and yellow fever is demanding victims in Brunswick, Ga.

IN BRIEF.

Auditing committees should audit.

We shall print next week a noteworthy and timely article from ex-Senator H. L. Dawes, entitled *Congress Then and Now*.

Hurrah for Mrs. Trumbull, wife of the city missionary of La Grande, Ore., whose home sheltered thirty Chinese fugitives from a lawless mob, whose Winchester rifle and resolute threat to shoot the first man that entered the house kept the mob at bay!

Belgians have struggled hard for the right to vote. Now they have won, and every citizen above the age of twenty-five must vote or pay a penalty. Why not? No one has a right to the privilege of citizenship who does not acknowledge it as a duty.

Thomas Chalmers made immortal the phrase, "The explosive power of a new affection." Rev. Charles A. Berry of Wolverhampton Eng., has coined another and one that applies pertinently to existing political and ecclesiastical conditions, viz., "The explosive power of a right principle."

The New York *Commercial Advertiser*, in its Saturday issue, is not unmindful of the fact that religious and ecclesiastical matters interest the average reader quite as much as dress, sports and prize fights. Two columns of such well-edited news and opinion as appeared in its columns week before last are not often found in secular journals.

Attendants upon the A. M. A. meeting at Elgin, Ill., will be able to avail themselves of the special rates offered by all the railroads from Eastern points to Chicago. There is a promise of a large and enthusiastic meeting, even though the society closes its fiscal year with a debt of \$45,000. Fuller information in regard to the meeting will be found in our column of notices.

The American assistant to the Jesuit Father-general in Rome, in writing to the manager of the recent Catholic Congress, expressing his regret at his inability to be present, said: "The hopes of the church are centered in the young republic." This has been asserted by Protestants reasoning from phenomena. Here is a confession from headquarters based on intentions.

Ball bearings are not only used now in bicycles and racing sulkies but they are being used by some of the leading carriage manu-

facturers. They save friction, avoid the collection of dirt, increase the speed, prolong the life and in the end reduce the cost of any vehicle or machine to which they are applied. Every Christian business man needs moral and spiritual "ball bearings" in these days of pressure and anxiety.

Do those who advocate the formation of a new foreign missionary society suppose that this would mean the withdrawal from the corporate membership of the American Board of those who oppose its present policy? No doubt it would mean a division of churches and contributions, but we do not think that any corporate members would resign the trusts committed to them, and we do not see how peace in the board could result from the formation of a new organization.

To accommodate attendants upon the board meeting New England railroad lines will reduce their rates to Worcester next week to a fare and one-third round trip. The Central Traffic Association, which governs Western railroads, fixes rates at one and three-fifths, limited, first-class fare. It is impossible to outline the program for the three days further than that on Tuesday afternoon the usual reports will be presented, followed, Tuesday evening, by the sermon by Rev. A. J. Lyman, D. D.

If a man offers \$50,000 to a political party and is promised a foreign mission in return, should he lose both the money and the position in case the facts are made known? This is the live question in ethics now before the public. The editors of two great publications are reported to hold the opinion that he should not be compelled to lose the money if he does fail to secure the position. According to an ex-secretary of the navy, who is implicated, the man should lose both and be forever barred from society.

Few will deny that the resolutions concerning the American Board passed by the Wisconsin State Convention and by the Chicago Ministers' Meeting which we publish this week on page 469 fairly represent the position of the churches and ministers of the Interior, as the action on the same subject by the Connecticut State Conference a few months ago represented the position of Eastern churches. We can hardly believe that any lover of the cause of missions will be so willfully blind as to ignore these signs of the times.

The Earl of Aberdeen, in his address to the mayor and corporation of Quebec, let it be known that his assumption of the great responsibility of being governor-general of Canada, and his recognition of the honor conferred, would not, to use his own language, exclude him "from the common lot, the common heritage of service. Nay, it implies, it includes, it conveys this privilege, this grand principle and purpose of life." Canada will never rue the day when the Christian philanthropist was nominated governor-general by the British Liberal ministry.

The millennium dawns. We are sure of it. Why? A fair is to be held in Boston this month where the following rules will govern:

No exorbitant prices are to be placed on any articles, the regular market prices to rule in every case.

Every customer must be given his or her right change on making a purchase.

Nothing will be hung in front of or upon the tables to obstruct the view of the articles offered for sale.

No hawking of goods about the hall will be permitted and no one will be importuned to buy.

Mr. Gladstone's indignation at the House of Lords for rejecting the home rule bill

in the face of an evident popular wish that it should be passed is applauded by the English people. But neither he nor they can forget that they face a close corporation with a life tenure of office, and it is not strange that the old statesman's comment on the situation culminates as follows: "That being so, we have arrived at a very serious position, and the grand question is, How are we to escape from it?" The close corporation will probably reply with another famous question, "What are you going to do about it?"

Roman Catholics are urged by their priests to hold their children to the church by keeping them in parochial schools. But in the effort to hold them and to get from their parents money to support these schools they drive away many families from the church altogether. Mgr. Satolli, the new papal ablegate, has already discovered this fact. He says:

The excessive call for money upon the Catholics is, in my opinion, inopportune and most undoubtedly injurious to Catholics, as I have already ascertained with regret in several places. Many families, being too much pressed by pecuniary impositions, have finally abandoned the sacraments and the church.

It is gratifying to get facts rather than theories relative to the number of unemployed. A census of Chicago just taken by the police shows that whereas one year ago a given number of firms were employing 191,463 persons, they are now employing only 112,099. That the difference represents the number of unemployed it is not safe to say, for the men discharged may have found work with other firms, or gone to other cities. Yet when such allowances have been made it is evident that the outlook for the winter in Chicago is not bright. A study of the industries affected most and least is suggestive. Men seem to be still buying bread, beer, coal and wood, but going without bicycles and cigars, new clothes, pianos and organs.

It is possible to secure so many *bona fide* tributes to Christianity by men of letters that it becomes foolish as well as dishonest to quote tributes that were never uttered. Such an one is that credited to James Russell Lowell, which concludes thus:

When skeptics can find such a place ten miles square on this globe where the gospel of Christ has not gone first and cleared the way and laid the foundations and made decency and security possible, it will then be in order for the skeptical *literati* to move thither and there ventilate their views.

We some time ago furnished proof of the spuriousness of this utterance, and now the *Northwestern Christian Advocate* quotes Prof. Charles Eliot Norton, Mr. Lowell's literary executor, as informing it that from internal evidence he is sure that the speech is "either a fabrication or a misrepresentation."

No lover of justice can regard the frequent lynchings in the South with other than a feeling of indignation that justice should be so outraged, shame that our country must be held responsible for sharing in it, and pity for those who imperil the safety of every innocent person in their community by smiting down law and order and upholding lawlessness. Yet it is easier to condemn such crimes when we are so far away from them as not to feel the peril which threatens from having abroad in the community criminals who do such atrocious deeds as have been committed by some of those who have been lynched. It is well to remember what Dr. A. D. Mayo, an old-time abolitionist, is reported to have said to a Boston audience:

You criticize the Southern people for their treatment of the negroes. If you were situated as they are you would treat them no better; I am not sure that you would do so well as they have done.

More and more the center of historic interest in our country must be our national capital. There live our foremost statesmen. There are held many of the most noteworthy social, educational, political and religious gatherings. There circles of noted men and women are making history of public interest. A very entertaining article in the current *Scribner's*, by Rev. Dr. Teunis Hamlin, on Historic Houses in Washington, illustrates how many points of interest in that city ought to be secured and marked to commemorate historic events. The Memorial Association of the District of Columbia, incorporated last year, is the first organization yet made for preserving historic houses at the capital, for suitably marking places of interest throughout the city and for cultivating reverence for the memories of founders and leaders of the republic. Such an organization was started none too soon. It is an important aid to intelligent patriotism. It should have the sympathy and support of all American citizens.

STAFF CORRESPONDENCE. FROM NEW YORK.

The Episcopal Church Missions House, of which Bishop Potter, assisted by the bishops of Missouri, South Dakota and Western Texas, laid the corner stone last October, is coming near to completion and our churchly neighbors will ere long be leaving the Bible House for their new and permanent home at the corner of Fourth Avenue and Twenty-second Street. That locality is getting to be a favorite center for office and public buildings of the better sort—to the Y. M. C. A. and Academy of Design, older settlers, having been recently added the two societies for the suppression of cruelty (one to children and the other to animals), the United Charities building, this new mission house, a fine marble edifice now going up for the Bleecker Street Savings Bank, and close by, facing Madison Square, the Metropolitan Insurance building, also of marble, one of the most elegant and imposing business structures in this city or any other.

The new missions house is eighty feet by seventy and over one hundred feet high (six stories), steel frame filled in with brick. The lower floor is given up to stores for renting to church booksellers and the like. The upper stories are to be for offices and studios. On the second floor are to be the offices of the Board of Home and Foreign Missions, the Woman's Auxilliary, the library and board room, besides a beautiful and completely appointed chapel. The cost of the structure and lot is said to be \$420,000 or more, raised by donations of wealthy Churchmen, among whom are prominently named Messrs. J. Pierpont Morgan, Cornelius Vanderbilt and others. The builders of our New York Congregational House have not yet appeared. The New York diocese has its own separate house in Lafayette Place, the gift of the late Miss Catherine L. Wolfe, who so liberally befriended, among other objects, Grace Church and the Metropolitan Museum of Art. Here are the offices of the bishop, the archdeacon and other officers of the diocese, the diocesan library, etc. Their city mission has three chapels and expends about \$50,000 a year, employing eleven clergymen, two lay readers and several women visitors. They have also a mission for seamen, and their minor charitable and helpful organizations sustained by churches or individuals are altogether "too numerous to mention." One

of the latest forms of rescue service, said to be exclusively managed by Episcopalian ladies, is the hunting up and ministering to poor female victims of the Chinese opium venders—a class whom most, even of self-sacrificing workers in the slums, regard as hopeless.

The elaborate new office buildings farther up town, with all the modern appliances for expediting business, brought a strong temptation to bear upon the executive committee of the American (now Congregational) Home Missionary Society to "go up higher," leaving the rooms it has occupied in the Bible House ever since it was built, forty years ago. Extensive alterations, repairs and betterments, especially in the construction of vaults for the safe keeping of documents of pecuniary and historic value, liberally made by the Bible Society at its expense, decided the committee to "continue business at the old stand." The changes are nearly completed, and after a few more days the officers will be glad to welcome the friends of home missions to more attractive and comfortable quarters than they were hitherto able to offer.

And just here it may be well again to remind those friends of the change in the society's corporate name. "The Congregational Home Missionary Society," being its legal title on and after Oct. 1, 1893, should be used in correspondence and documents pertaining to the body for sixty-seven years known as the *American Home Missionary Society*. Let it be distinctly borne in mind, however, that the use of the former name in wills already made, and elsewhere, in no degree vitiates those instruments, legal steps having been taken to make absolutely sure the identity of the one society under the two titles. In these hard times the new and genial treasurer, Mr. William B. Howland, may be relied on not to refuse checks from old friends made payable to the A. H. M. S., after the ancient manner, "on the contrary, quite the reverse."

The Congregational pastors of New York and Brooklyn have all returned in robust health from their vacations and have been greeted by good audiences. Dr. Stimson found the Broadway Tabernacle Church brightly renovated, with some changes in the pulpit and choir loft, conforming them somewhat more closely to the latest taste in such matters. The church has provided its pastor with a helper in the person of a "church secretary," with an office in the building, where he will attend to the church's ordinary correspondence, meet and answer the questions of persons who else would take the pastor's time, and make himself generally useful. In the congregation's service of song the new *Laudes Domini* takes the place of the Songs of the Sanctuary.

Dr. Meredith's people have made considerable enlargement of their Sunday school building so as to accommodate their overflowing infant department, in which the teaching is hereafter to be in separate classes, as in the maturer school. Their subject for the coming season is to be the Life of Christ.

Dr. Behrends spent most of his vacation on the Pacific coast, largely in Washington, visiting his married daughter. He has brought back cheering ideas of the character and prospects of that new State, where

he found more of the New England spirit than he had expected. Mrs. Terhune (Marion Harland), wife of the pastor of Puritan Church, is shortly to leave with their son, just graduated from Columbia College, to make the tour of Palestine and Egypt this winter.

Rev. Charles Cook, lately a street preacher of London, whose deep practical interest in the temporal welfare of prisoners has carried him into the prisons of Great Britain, France, Austria, Italy, Russia, Greece, Spain, Morocco, Egypt and elsewhere, is now here for the second time looking into our prisons and proposes to visit many others throughout the country. He has given several addresses in the Tombs, and thrilled the John Street prayer meeting with the affecting story of his experience in giving the New Testament to prisoners in many lands.

Mrs. Annie Besant is talking and lecturing here and in Brooklyn to show how much better and nobler is the theosophic doctrine of the soul, of life and of death than the Christian. Her doctrine being a trifle "hard to be understood," and its foundations resting on her individual assertion, she has not yet made many converts, so far as heard from.

HUNTINGTON.

THE END OF THE PARLIAMENT.

The Parliament of Religions has adjourned. There was no abatement of interest during the last days and hard as it was to sit in the rude hall which had been constructed only for temporary use there were few vacant places at any of the meetings. For the closing services Wednesday evening seats for not less than seven thousand people were provided. Even thus hundreds, if not thousands, failed to find admission.

On Saturday, Sept. 23, came the paper of Aaron M. Powell of the Society of Friends on the grounds of sympathy and fraternity among religious men, a paper in which he did not hesitate to criticise so-called Christian people for their un-Christian treatment of the Chinese and the Indians and for un-Christian conduct generally. Dr. A. W. Momerie of London spoke of the essentials of religion, which he found in implicit recognition of God and in righteous living. In an address on international arbitration, Thomas J. Semmes, a Roman Catholic from Louisiana, dwelt upon the duty of Christianity to suggest and secure some plan for the settlement of difficulties between nations by arbitration rather than by war. But the address which this morning touched all hearts was given by Mrs. Fannie B. Williams, a colored woman, in answer to the question, What can religion do to advance the condition of the American negro? Few addresses were superior to this in beauty of diction, in wisdom, in real eloquence or in the modesty or power with which it was delivered. In a paper by Dr. H. H. Jessup of Beirut the immense importance of the religious mission of the English-speaking nations was made clear. Very interesting, also, was a paper on the spirit and opinions of the Armenian Church by Ohanner Chatochumyna of Armenia and not less so a paper by Rev. P. Phiambotes of Chicago, giving the leading features of the Greek Church. International Justice and Amity were ably discussed by Rev. Dr. S. L. Baldwin of New York and Rabbi Silverman called attention to some of

the false opinions which are held about the Jews. A paper by Rev. Dr. W. A. P. Martin of Peking rebuked in fitting language the unjust course which America has taken with the Chinese and the infamy of the Geary law.

On Sunday the first address on the relation of Christianity to America was by Prof. Thomas O. Gorman of the Catholic University at Washington, the second, on what religion has wrought for America, by Rev. Dr. D. J. Burrell of New York. Here, as so often in the treatment of other important religious topics, the grounds taken by Catholics and Protestants were nearly identical. In the evening Dr. H. K. Carroll set forth hopefully the present religious condition of our country. Dr. Pentecost spoke impressively and powerfully on the present outlook of religion.

Monday morning the audience began to show signs of sorrow that the end of the parliament was approaching. Day after day the same faces in almost the same chairs in the hall had been seen, but now with these familiar faces came others which had appeared more rarely. The profound interest which the people have taken in this parliament has been a great surprise. Strangers have divided their time to some extent between the parliament and the White City, but residents in Chicago have hardly been to the fair grounds the last three weeks. Men and their thoughts have proved more attractive than the things which they have made. The exercises Monday morning, after the recitation together of the Lord's prayer, as has always been done by the audience standing and reverently bowing the head, began with a poem by L. J. Brock on the Friendships of Faith. Professor Richey of the General Theological Seminary, New York, in a clear and strong statement of the history of the Anglican Church, showed how it had always been a staunch defender of civil and religious liberty. But the paper of the morning, and perhaps of the day, if not of the week, was that of Rev. George T. Candlin, an English Methodist missionary from China, on Christian Union and Its Relation to the Work of Missions. He showed the folly of introducing denominational and theological differences into the minds of those who have never heard of them and dwelt earnestly on the waste which so much denominational machinery in the carrying on of our missionary work causes. Mr. Candlin has adopted the Chinese dress, even to the queue, for the sake of his work, and in all his movement made his tremendous earnestness apparent. Here are a few of his sentences. "Religion is the only unifier. Nothing worth having is founded on unbelief. Without the false religions everything would be worse. Lucifer and Beelzebub have no creed. Hell has no religion." Following this paper came a paper of great wisdom, beauty and strength on the Reunion of Christendom by the venerable Dr. Schaff, whose health did not permit him to read what he had written. The last address of the morning, on Interdenominational Comity, was by President Whitman of Colby University.

A very curious paper, read by special favor, was that by Chistophore Jibara of Damascus, who, styles himself Archimandrite of the Apostolic and Patriarchal Throne of the Orthodox Church in Syria and the whole

East, which made a plea for the union of Christianity and Mohammedanism on the ground that the Gospels and the Koran are in agreement with each other, and can only be understood when read together! A brief reply to some criticisms of Hinduism by Dr. Pentecost was read by Mr. Ghandhi of Calcutta, in which he said that it is just as wrong to make Hinduism responsible for sins which it is doing its best to remove as it is to charge the sins of America on the Christian religion.

Prof. L. F. Townsend, late of the Boston University, began the afternoon session with a strong plea for the truths of Bible orthodoxy, which, he affirmed, can never be outgrown. Then came an account of the rise and principles of the Free Baptists of America, by Prof. J. A. Howe of Bates College, followed by a paper on the Ideals of the Brahmo-somaj. In the evening came a paper by Miss Frances Willard on a White Life for Two, i. e., by the husband as well as the wife, and another by Mrs. E. C. Staunton on The Worship of God. Rev. F. E. Clark, D. D., gave an interesting account of Christianity as he had seen it during his journey round the world.

On Tuesday Prof. W. C. Wilkinson of Chicago University read a paper in which he insisted that Christianity could never have any friendship with a false or partial system of belief, an opinion controverted by Mrs. Julia Ward Howe. Rev. A. M. Ignados of Turkey and Prof. Minas Tschera, now an exile in London, spoke on the influence exerted by the Armenian Church, Dr. J. S. Dennis, one of its secretaries, on the work of the Presbyterian board of foreign missions, and Prof. G. B. Maury on the religious situation in France. After a curious address by Rev. John Gmeiner of St. Paul on the primitive and prospective religious reunion of the human family, Mrs. Celia Parker Wooley of Chicago read an exceedingly bright paper on the world's religious debt to America. She was followed by Rev. R. A. Hume, who traced in an admirable way some points of contact and contrast between Christian and Hindu thought. Nabutu Kishamoto gave his reasons for believing that Japan, at no distant period, will become Christian, and one of the highest tributes to the worth of Christianity came from H. W. Kiretchjian of Constantinople. The evening was set apart for the Buddhist delegation when Shaku Soyen of Japan made a plea for arbitration as a means of settling difficulties between nations.

Among the notable speakers at the closing sessions on Wednesday were Bishop Keane of Washington and Rev. W. R. Alger. The latter claimed that religious unification will be brought about by methods which are æsthetic, scientific, ethical, political, social and economic as well as religious. A paper by Professor Drummond on evolution was read, and another on Christ as the Unifier of Mankind, excellent and tender in spirit, by Dr. G. D. Boardman of Philadelphia fittingly closed the parliament. The closing services, held at the same time in different halls and as nearly as possible exactly alike, consisted of farewell addresses from the foreign delegates, who were allowed four minutes each, and parting words from members of the committee which has had this great meeting in charge. In Columbus Hall the services were enriched by the

singing of the Hallelujah Chorus from the Messiah by the Apollo Club, led by Professor Tomlins.

From these letters it might be inferred that we have had no other congresses than the one above described. This would be an error. While the parliament has been in session some forty congresses have been held. That which has for its object Sunday rest, that on social evolution and duty, that on ethical culture, that of the disciples of religious unity, and the great missionary congress are now in session. While the crowds in attendance are not yet quite as large as at the Parliament of Religions, the distinguished names of those who are to speak and read papers at the congresses yet to come and now in progress will not fail to attract multitudes. The results of the missionary work of the last hundred years and the present survey of the fields which call for labor will not be less interesting to the Christian public than what we have heard from the different religions of the world.

Chicago, Sept. 30.

FRANKLIN.

FROM MILWAUKEE.

Next, perhaps, to Denver our city has suffered from the prevailing financial stringency. There is, however, the hope that the worst has passed. The banks that have stood thus far are likely to weather the storm. It is not too harsh a thing to say that in our business failures there has been apparent much of dishonesty or mismanagement or both. Since the great fire of October last much of our record has been one of misfortune and dishonor. The city is making an effort to give labor to as many as possible of the unemployed. But a large part of its funds is tied up in one of the suspended banks. Whether or not the city is a "preferred creditor" is a question for the courts to settle and they will doubtless have to do it. Meanwhile work has been begun on our new city hall, which is to be one of the stateliest structures of its class in the country, and the new government building, for which there was made an appropriation of \$2,250,000, has been in progress all summer. But, despite all effort to give work, hundreds are out of employment, and the outlook for the coming winter is a gloomy one. But amid our misfortunes we keep sound heads on the silver question. The idea that the poor man, or any other man, can be helped by the substitution of depreciated currency for a sound one finds few advocates here or anywhere in our State.

Milwaukee has been this summer a city of conventions. She has entertained the American Medical Association, the Odd Fellows, the much-maligned plumbers, German editors, bands of singers, the World's Fair newspaper correspondents, the "Turnvereine," or German societies for physical culture, and the American Bar Association.

The "hard times" do not prevent the attempt to establish here a medical school—the only one in Wisconsin. It is to have a three years' course for those who hold a college degree or anything reasonably approximating thereto and a four years' course for others. It will have a faculty of twenty-two lecturers and a free dispensary. In close affiliation with the institution it is proposed to establish a Presbyterian hospital.

Six German pastors of the most conservative Lutheran sect—the so-called "Missouri synod"—have lately begun to hold services occasionally in English. Some, if not all, of them are in the most solidly German portion of the city, and, as they were determined opponents of the requirement that children be educated in English, this recent action of theirs is of marked significance.

The week beginning Sept. 17 was made "a week of self-denial" for the relief of our overburdened and most needy State home missionary society. Probably most of the "self-denial" was on the part of those who for a full year past have had abundant opportunity to exercise this grace of character. There is need of generosity; the society is owing both the banks and its missionaries and it cannot borrow more if it would and dared. In spiritual things the new year of work is full of promise.

J. N. D.

CURRENT THOUGHT.

AT HOME.

Is Christianity Losing Its Hold Upon the People? "No," answers H. L. Carroll, LL. D., in the *Christian Advocate*, wherein he challenges the *Forum* article positions of President Hyde of Bowdoin. Discussing the decline of the Sunday evening service, which he acknowledges is apparent if not real, he holds that it does not necessarily imply that Christianity is losing its hold because, firstly, people get a vast amount of religious teaching in the Sunday school, and, secondly, "there has been an enormous increase in religious literature, periodical and general. The religious newspaper circulates widely, going into nearly all Christian families and carrying to its diligent readers an immense amount of Biblical, spiritual, devotional and doctrinal matter such as goes to make up sermons. The increase in the number, circulation and influence of the religious press is one of the wonders of the times. Add to this the tons of Sunday school literature so lavishly supplied in the form of lesson commentaries, lesson weeklies and monthlies, lesson leaves and the thousand and one aids to Biblical study; the circulation of millions of cheap editions of standard religious books formerly beyond the reach of thousands of families; and the extensive use of the press by congregations in the publishing of sermons and other religious matter for local distribution—take all this into account and the conclusion is forced upon us that the public mind is saturated with Christian instruction."

President Finley of Knox College, writing in the October *Chautauquan* on American Charity Movements, says: "The truth is that under conditions requiring continued self-sacrifice, expense and labor the individual is always striving to transfer his burden to the shoulders of the public. But, whether the public agencies or the private are to have an increasing share in the relief of the poor, it can be said with confidence that the movement toward centralization of control, toward organization and co-operation of charitable agencies will continue, for men have come to recognize the fact that charity, to be most helpful and least harmful, must be given with greatest discrimination and care, and this is possible only through organization."

Rev. Dr. B. F. De Costa, in the *Conqueror*, gives the reasons why he believes in the Salvation Army: "The Salvation Army is a fighting, protesting body and is true to Christ's ideal, giving a worldly and ease-loving church a needed object lesson. God grant that the church may heed it and hasten to get upon a fighting and self-sacrificing basis. The

church's debt to the Salvation Army is simply enormous. The army is doing a work that the church, in her present condition, is wholly unprepared to attempt, and the latter may well empty portions of the contents of her coffers into the treasury of the distinctly fighting contingent."

Herbert Welsh, secretary of the Indian Rights Association, writing on Appropriations for Indian Education in a symposium on Church and State in the *Christian at Work*, says: "My thought, then, is that the Federal Government has the same right to contract with a religious body for the execution of its legitimate work that it has to contract with any private person or corporation; that the Indian educational work being its legitimate work its contract system for the education of Indian children is sound in theory and has, on the whole, been successful; but that it has in practice developed abuses, which, considered in conjunction with most other changed conditions, most prominent among which is the improvement of the Government Indian schools, the system should gradually be abandoned; but the Government must continue some sort of working relations with the various religious bodies in the work of civilizing the Indians—it is its duty so to do—and that public sentiment should be directed toward a recognition of the value and necessity of the work of all and against a spirit of favoritism toward any one."

The *Catholic World* (October) says: "The necessity of a more thorough study of social problems is evident to all, for the church, whose care is the soul of a nation, cannot prosecute its designs if it neglect the body of the nation, and it cannot lead men to the Divinity if it have no care for humanity. . . . If the Christian Church does not offer some relief to the crying needs of the people in the gospel of daily life, the people will look elsewhere."

The *Cumberland Presbyterian* thinks the Chicago Parliament of Religions suggests anew the true method of missionary work, taught long ago by Paul, who sought, first of all, by conference and communion to find agreements and a common ground of sympathy with those he desired to convert: "Though we approach the heathen from the higher ground of a divine faith, though we are God's messengers to them, we are not to begin by denouncing them or their false religion, but we are rather, by friendly conference, to find what is true in their imperfect faith, and make that the starting point for teaching the way of salvation."—The *Interior* also says: "St. Paul reminds the stricter Jews of his own day that the Father of the faithful was so called before he received covenant rites. It was a patriarch of Uz, not of Jerusalem, who was alone named 'a perfect man.' Into the very lineage of the Messiah Ruth introduced an alien strain. Cornelius had but a dim knowledge of the Christ, but his prayers were heard and his aims had in remembrance."

ABROAD.

Prof. Marcus Dods, reviewing, in the *British Weekly*, Leslie Stephen's latest book, *An Agnostic's Apology*, observes that "as a reaction against theological dogmatism agnosticism was, perhaps, inevitable and is welcome. Men have spoken so familiarly of God, of His feelings and actions, that, as the result of affirming anything and everything of Him, they will now affirm nothing. . . . Nothing could be more useful than a dispassionate discussion of the limits of human knowledge, the need and possibility of a revelation and the distinction between legitimate and illegitimate anthropomorphism."

Dr. Alex. Mackennal, commenting in the *September Review of the Churches* on the Noyes case and the course of the Prudential Committee, says: "It is hard to credit the committee with both simplicity of purpose and

knowledge of human nature. If it was not intended to force Mr. Noyes into a repudiation of his former sentiments, the committee has shown a wonderful incapacity to do graciously a gracious act."

WHAT IS THE MATTER?

BY REV. HENRY M. LADD, D. D., CLEVELAND.

Something is the matter with the venerable body, the American Board. That is very evident. Pulse and tongue indicate that the patient is in a high fever. Wise doctors have rushed in to diagnose the case. They have done so before, and have prescribed various remedies. But recovery seems now more distant than ever. Some will have it that the patient is not sick at all if only let alone; that if somebody would kindly quit trying to poison it strength and joy would return. Others say that the venerable body is stiffened with the rheumatics of old age and can be saved only by the transfusion of fresh blood into its official veins. There is real danger in all this diagnosing and prescribing that these doctors, in their zeal, may overlook the root of the disease. The symptoms are so violent that they seem to rivet the whole attention, but the disturbance, or even the occasion for the disturbance, is one thing and the cause, or the condition of it, is quite another. Unquestionably the Noyes affair demands immediate and vigorous attention and it is getting it. The enlargement of the Prudential Committee, in the hope of facilitating business, should be considered. Then what? While these and other great questions are being discussed in the hearing of all our churches we are still likely to "skim and film the ulcerous place" and have it all to do over again in some other form. Just so long as the board remains a close corporation, a private company, doing a good work but not the creation of the complex, united body of our Congregational churches, there will be unrest, criticism, dissatisfaction, trouble. The evil disease is sure to break out somewhere, somehow, somewhen.

These matters that are now making so much trouble would scarcely have been heard of at all, or if presenting themselves to the board would speedily have been disposed of long ago, if the churches had had their say. Who doubts it? True, that once we did not seem to care whether the board was under the direction of the churches or not so long as it did such grand and noble work. And we did not, very much, except for form's sake, until these cases of divergent views came up. Now we can see what might have averted them. Questions of this sort will never rest till they are settled by the rightful authority, and the rightful authority lies in the churches which furnish the men and the means. They alone are ultimate. The final solution must necessarily be with them. It is in the nature of things. We are at work on the symptoms. We may allay their present inflammation, but the disease lies deeper and until that is cured the patient is liable to eruptions. Why is it that the American Board, so peculiarly constituted, is the only one of our great benevolent societies to have these terrible experiences? Why does not the Home Missionary Society have them? Why do not our other societies have them? They are sending out missionaries constantly to as trying, if not more trying, and in some re-

spects more important fields than any to be found in foreign lands. But the Home Missionary Society is a Congregational society. It is under direction of the churches. It uses Congregational methods. It trusts the churches and the churches trust it. If the American Board is not a Congregational society, while it asks and uses Congregational money, then the churches have a right to ask that it be made so. Something in wisdom and dignity and impressiveness may be sacrificed, but peace in the end lies that way and no other. Such action would take doctrinal controversy out of a benevolent society, where it does not belong, and relegate it to the churches, where it does belong. A board that is the direct creature and servant of the churches would be quite good enough for these churches and would stand on a basis where it could not be so easily shaken by every wind of doctrine. Some do not see this. They tell us that such a change would have no such effect; that this is not where the trouble lies; that it has nothing to do with the case. Others, that it is an unimportant matter anyway; that things are better as they are; that the churches do not want a change. But some of us are otherwise persuaded. We have long been convinced that a closer relationship to the churches was essential and that it must come eventually. Noyes or no Noyes, old theology or new theology, small Prudential Committee or large Prudential Committee, the board should be made amenable to the churches, for whose work it exists. Nomination by the churches does not fill the bill. It leaves the close corporation unchanged. It is of the nature of a compromise which offers no assurance of ultimate peace. The churches must have their own agent. The forms and general method of administration may be no different, but the churches must control it. Out this way we are too busy to wrangle much over theologues. Mr. Noyes and his views do not fill our whole horizon. We do not care much for any ism. We do care for institutions. We do care for the kingdom. What does trouble us is this everlasting wrangling, and as things now are it looks almost hopeless for the future. That is what we are concerned about. We love the board too well to allow it to waste its energies in discussion. We want to take the fight away from the board and let it do its legitimate work. A victory for either side in board meetings cannot bring abiding peace. Let the churches settle their theologues for themselves in councils to ordain and give the board a rest. Then whatever theology the churches as such may have that without any question will be the board's theology.

But there are great difficulties in the way of such a change. Difficulties? Shall we plead the baby act? "Where there's a will there's a way." Mountains of difficulty vanish when fairly faced. This thing can be done and it ought to be done. The constitution of the Home Missionary Society suggests a way, a sure and safe one. It gives to every Congregational church in the United States annually contributing to the society the right to elect every year two annual members, who, with life members, can vote at the annual meeting. This method would Congregationalize the board in spirit and method and place responsibility where it belongs.

WILLIAMS COLLEGE AS A FACTOR IN RELIGIOUS AND EDUCATIONAL PROGRESS.

BY PROFESSOR LEVERETT W. SPRING, '93.

In its origin Williams College was wholly secular. The founder of it did not have in view any distinctively religious, much less any distinctively theological, purpose. When he took measures to establish the academy out of which the college grew he contemplated nothing more than to afford the chil-



PRESIDENT FRANKLIN CARTER, LL. D.

dren of his comrades in the French and Indian Wars who had settled in Northern Berkshire the means of a better general education than otherwise they would be likely to obtain. Yet it is worthy of notice that the first perceptible impulse which the world received from this institution was religious. That impulse came from the haystack prayer meeting and resulted in the organization of the American Board, though, as a matter of fact, Mills and his associates did not need to visit Asia in search of heathen. Good specimens could be found quite near at hand. Indeed, the French infidels of South and West College made it a little inconvenient to hold prayer meetings in either of those buildings, and for that reason there was resort to the fields and the haystack. The institution itself needed missionaries. Irreligious influences had the upper hand, and it was not until a great revivalist, Edward Dorr Griffin, became president that their hold was fairly broken.

Few colleges in the country were ever more completely diverted from the ordinary processes and methods of education than Williams from 1821 to 1830. It became practically what the president desired it always should continue to be—a theater of exciting religious meetings. Everything in the personality of Dr. Griffin—a magnificent physique, a penetrating and musical voice, quick sensibilities and no mean dramatic power—conspired to make him an extraordinary evangelist. While he undoubtedly saved the college from extinction, his methods were hardly such as tended to develop what might fairly be called a Williams type of character. The meetings that he conducted in the college chapel were just like hundreds of others outside of Williams-town in which he had been the leading figure. So far as the college then stood for

anything it stood for revivalism—a great change from the French infidelity days of the haystack prayer meeting. As one might have anticipated, a large proportion of the students, relatively, became clergymen, and carried into their work more or less of the revival spirit.

With the accession of Dr. Hopkins to the presidency in 1836 the college began to be an educational as distinguished from a religious institution. It would not be exactly true to say that the foregoing history naturally led up to this result. The fact is that this history does not exactly account for Dr. Hopkins. Neither in the curriculum nor in the instruction was there anything which would tend to fashion a man of his type. It was one of the many instances in which a student brings his own atmosphere to an institution, in which native bent of mind proves to be stronger than circumstances.

If it might be said without much qualification that President Griffin had been the religious college, still more emphatically was it true that President Hopkins became the educational college. As the machineries of education multiply, as subdivisions and specializations increase, the personality of institutions fades out and they become a miscellany. In the smaller colleges of the last generation the element of unity was very prominent, all the members of the classes being occupied by the same task and touched by the same influence. Under these conditions a great teacher might dominate an institution to a degree that would hardly be possible at the present time. When we remember that during the first twenty years of Dr. Hopkins's administration Williams students spent one-fourth part of their college course in his classroom, and that during the remainder of it the fraction decreased but little, we shall have no difficulty in tracing the major forces of the institution to their source.

Yet the fact must not be overlooked that there was a modified survival of the preceding dispensation in the person of Prof. Albert Hopkins—a man of remarkable religious genius. The daily prayer meeting which he established and which he maintained for forty years constituted a unique feature in the college life. It was a species of revivalism, direct and intense, but divorced from noise and rhetorical demonstration. Though other men of large ability were connected with the college from time to time, it is doubtful whether they can fairly be considered as independent and primary factors in the evolution of its intellectual and religious life.

What, in a general way, was the influence of the institution upon the young men who resorted to it? What mental and spiritual tendencies did it foster in them, what ideals propose as the goal of their efforts?

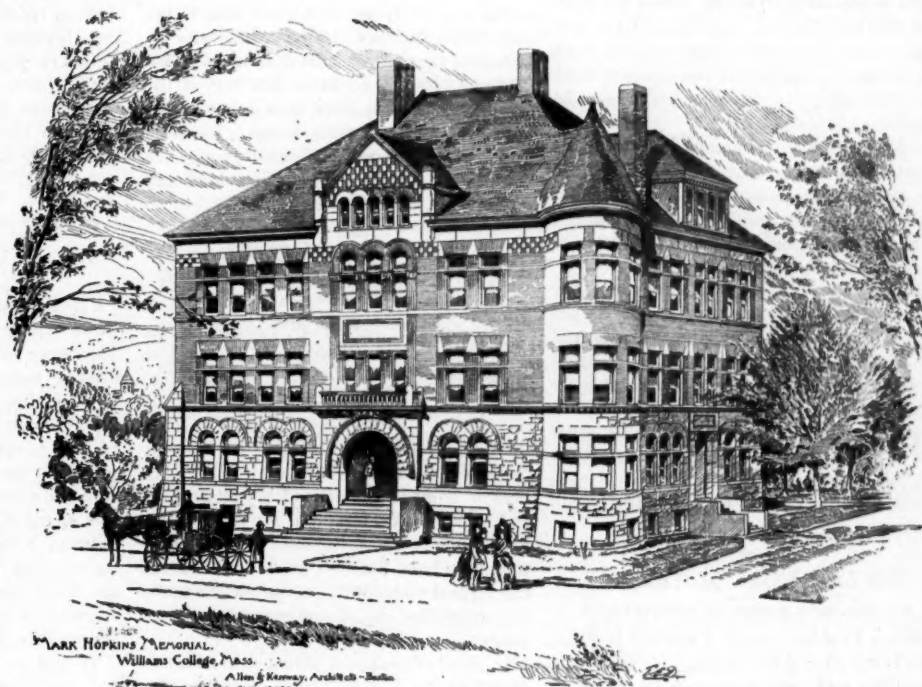
Questions of this sort are not the easiest to answer, but of one thing we may be tol-

erably certain—no movement got under way any more than in the administration of Dr. Griffin which resulted in the formation of a Williams type of character. It is a signal testimony to the sanity and wholesomeness of the institution that nothing of the sort happened. The instruction tended to individualism, to stimulate and develop men along the lines of their peculiar capacity. It put no trade-mark upon them. The college was the farthest remove from an educational machine, and the testimony of graduates is pretty uniform that it helped them to find themselves and to attain a practicable philosophy of life.

The influence of Williams upon other educational institutions has been for the most part indirect. In its own career the element of organization, of experiment in the adjustment of courses and in the reform of external machineries, has played an unimportant part, its resources being mainly expended in practical teaching rather than in revising the theories and methods of it. For this

but of their intellectual powers. Dr. Hopkins dealt with the great questions which must be considered in every attempt at constructing an adequate philosophy of life.

The tendency of the prayer meeting, so far as it had any theological tendency, was undoubtedly conservative. Though in one sense it was practical enough, in another it might be regarded as a kind of impassioned religious poem continued through the year. The hard questions of theology found no place in its program. It occupied itself with exhortations and fervors, with ethics and moralities. Dr. Hopkins had a different task. Every Saturday morning for many years he met the senior class for a conference upon the Westminster Catechism—a conference which involved the discussion of all the cardinal doctrines of Christianity. These exercises gave tone to the intellectual conceptions of theology and its problems which prevailed in college. Dr. Hopkins was not a radical in any sense; on



reason, if for no other, the college has never been an educational agitator. Its gifts to the world have been not so much those of form and detail as of life and spirit. The movements of which it was the source, and they are neither few nor small, took such definite shape as circumstances might dictate. The school at Hampton Roads is hardly a copy of anything to be found in Williamstown, yet General Armstrong used to say that whatever good teaching he had done was Mark Hopkins teaching through him.

In regard to the religious and theological influence of the college the question is more complicated. Naturally the daily prayer meeting had much to do in determining its character, the tone of which was fervent and spiritual to an unwonted degree. St. Francis of Assisi, with all his vision of the unseen world and with all his enthusiasm of humanity, would have felt entirely at home in it. Yet there was another extraordinary force at work which touched men, not on the side of their spiritual intuitions

the contrary, there were many threads of conservatism woven into his constitution; yet the fact that he approached every question by the highway of the analytic reason infused large elements of liberality into his opinions. Though there have been some countercurrents, as during the short administration of President Chadbourne, whose conservatism reached an extreme pitch, yet it is undoubtedly true that his instruction and the general drift of the college have been friendly to progress in theology and elsewhere.

A life must be a life before it can blend with another life; a person must live for the same grand principles and purposes and sacrifices that animate the person he loves, or whose love he seeks, before there can be any real sympathy, before the true oneness of friendship can be attained. To be indeed a friend to a nobler being is to be ever learning to comprehend him better by living nobly, as he does. This is what it means to be a friend of Christ. To love Him is to become like Him. —Lucy Larcom.

Personal Tributes to Mark Hopkins

From Williams Men.

THE FOREMOST TEACHER OF HIS GENERATION.

BY DAVID DUDLEY FIELD, LL. D., '25.

If I can say or do anything to honor the memory of Dr. Hopkins it shall be said or done. He was the friend of my youth and of my old age. We first met at the Stockbridge Academy, where he and John Morgan became my lasting friends. We went to the same college, Williams, which, shining as a gem in the mountains, is about to receive the homage of her children on the hundredth anniversary of her honored and useful life. From the time of our first meeting we kept sight of one another through all our subsequent lives, however separated by different callings in the world. Morgan became professor at Oberlin, where he died, and Hopkins became president of the college, where he presided and taught until advancing age compelled him to retire from the presidency to become professor and teacher until his death.

I have already spoken at length of his character and works in an address before the alumni of the college, delivered in June, 1888, and widely published. Anything I might now say would be only a repetition of something that was then said.

My friend was, I think, the foremost teacher of his generation. I said of him in my address that he was a Puritan teacher and philosopher—a Puritan by birth and education, teacher by virtue of that divine instinct which impels men to gather knowledge that they may bestow it upon other men. Gentle in manners, firm in principle, he was a prince in that kingdom of truth which is, after all, the only kingdom worth living for and loving.

THE LARGENESS OF THE MAN.

BY PROF. JOHN BASCOM, '49, WILLIAMSTOWN.

When I entered college President Hopkins was forty-three years of age. He seemed to me then, and always seemed to me in the forty-two years that I knew him, old—the sage embodiment of wisdom and years. This impression was due, in part, to the far-off projection which youth gives to age, and, in larger part, to that quality in his manhood which made it serene, quiet and imposing.

I think the most controlling impression in Dr. Hopkins was one of largeness—a wide outlook held in reposeful and clear contemplation. There was no hurry in the man, no passion, hardly enthusiasm, but a cheerful, comprehensive, encouraging survey of events and truths and divine providences as they passed before him.

It was this characteristic which made him so separate and so successful as a teacher. His acquisitions were not large. He had no disposition to push his classes at double-quick along the paths of knowledge. One thing his students always found in him, one thing he was always able to call out in them—a disposition to consider the topic comprehensively and to follow out by means of it a little more extendedly the near and remote connections of truth. Notwithstanding his very positive theoretical tendency,

he had no fondness for controversy. The largeness of his vision promoted candor, and the serenity of his temper favored patience. The student felt that he was in the presence of one who could, and most assuredly would, give light. He felt toward him as a teacher, from the very beginning, the reverence which attaches to age—elevation in the spiritual world.

The same controlling temper showed itself in his handling of the college and in all practical affairs. He was shrewd, sagacious, and made the impression of a crafty hand, but he was never intriguing, never pushing, one knew not whither, underground. He had great faith that events would untangle themselves if room were left them in which to maneuver. He promoted peace by an aversion to flurry and by a quiet faith in the more concealed energies of truth. His attachment to truth was not that of the advocate nor yet of the martyr, but that of the observer and philosopher, who sees its secret ways and their ultimate issues. Dr. Hopkins had power in the lives of young men as a placid, profound, unimpassioned and truthful intellectual presence.

ONE OF GOD'S ELECT.

BY PROF. G. W. NORTHERUP, '54, DIVINITY SCHOOL, CHICAGO UNIVERSITY.

It is difficult, or, rather, impossible, for me to indicate in a few words, in a way at all adequate, my conception of President Hopkins—the elements of his greatness and the sources of his power. The lapse of forty years has not lessened, but greatly deepened, my sense of his magnificent qualities of mind and heart and my admiration and affection for him. In my thought his place is with the great ones of God's election, in whose life and work are realized the highest possibilities of our nature under the discipline of divine providence and grace.

In point of rank and influence as a college president he has had no superior in this country and but one or two equals. There can be no question as to his right to a place in the front rank of American scholars distinguished for philosophical and religious thought. He was a remarkably luminous, profound and constructive thinker. His writings are like the sunlight itself—clear, strong, invigorating. The very luminousness of his thought tends to lessen the reader's sense of its penetration and depth. I know of no writer who surpasses him in the skill and power with which he uses the deeper principles of philosophy in the illustration and enforcement of religious truth. Dr. Hopkins was a highly original and constructive thinker, especially in the sphere of ethics, in which he wrought out a system worthy to rank with the best in point of elevation, unity and comprehensiveness. In all his discussions, whether of practical or speculative topics, he displayed the same admirable qualities of fairness, caution, balance, penetration, breadth—drawing the line with sharp and just discrimination between the light and dark sides of things, hospitable to truth wherever found, but slow to credit the claims of new and ambi-

tious speculations in science, philosophy or religion. The æsthetic and spiritual qualities of his nature were of the same high order as the rational; he seemed to be living, as it were, in a world of open vision, in contact and sympathy with all that is pure, beautiful, divine. No one could be long in his society, or listen to his utterances from the pulpit or the religious platform, without being impressed with the clearness and range of his spiritual vision and the firmness of his grasp of the transcendent realities of the kingdom of God. It should be added that he was genial, gracious in manner, coming, as far as possible, into close, personal relations with the students.

I believe these to be, in part, the qualities of mind and heart in virtue of which President Hopkins became a truly great teacher—great in power to attract, incite, restrain, guide, uplift and mold, during more than forty years, those classes of noble young men who have occupied places of high responsibility and power in this and in many other lands.

HE HELPED OTHERS TO CLIMB.

BY HORACE E. SCUDDER, '58, EDITOR ATLANTIC MONTHLY.

I think you will find that Williams students who worked under Dr. Hopkins when the college was meagerly equipped—I was a student from 1854 to 1858—are not disposed to overvalue apparatus and the complete appointments of the college of today. They felt the poverty of the college in these respects at the time and they recognize the high and even quality of the teaching force now engaged in the college work, but the contrast between the personal power and the material aids which existed forty years ago leads them to perceive more clearly to-day what is essential in collegiate education and what is accessory.

To find one's self, to get upon one's own feet, to acquire intelligent control of the reasoning faculty and to see things in a large way, that is the great end of a four years' separation from close contact with what may be termed the business of life, and Dr. Hopkins trained us in the acquisition of this independence by his lucid and masterful presentation of the great problems of life. His own mind moved easily along great lines, he dwelt familiarly among the large thoughts, but there was nothing of vagueness or cloudiness about his reasoning. He was a most wise teacher, for he was not bent on imposing formulas upon his pupils; the whole tendency of his teaching was to aid others in finding the paths which his mind traveled and to give them the exhilaration of mountain climbing, not the fatigue of mere scrambling up steep places.

His most direct influence was centered on the work of the senior year, but I suspect that many will agree with me in regarding his frequent Sunday morning discourses through the four years as most potent in invigorating character and purpose. I must not take my own experience as too decisive, but I question if he dealt much with stu-

dents individually except as he encountered them in the classroom. His personality was so marked, however, that no one could take the college course of those days, when he seemed to absorb the institution into himself, without feeling the impressiveness with which a great force in human nature appeals to the young and ardent.

THE PRINCE OF TEACHERS.

BY REV. LLEWELLYN PRATT, D. D., '52, NORWICH.

The hundredth anniversary of Williams College must specially commemorate the life and influence of Mark Hopkins. For nearly sixty of the hundred years his name was conspicuous on its list of teachers. Except those of the last six classes there are but five or six of the hundreds of its living graduates who were not taught by him.

He is sometimes called "the prince of teachers," but that does not fully express the truth concerning him—he was a prince of men teaching. It was not that he was a master skilled in the science of pedagogics or that he had wonderful and peculiar methods, but that he—a wonderful man and a master of men—drew students about him and taught them.

His power was first in his personality. Here was a man, richly endowed, masterful, of majestic presence and powerful mind, who had somehow been set in that little town, and though often called away to more conspicuous posts was content to stay and think and labor and teach. Here was a philosopher and seer, who had not retired from the world but who early found his place, and in an unworldly, patient, humble way wrought right on, with or without the ordinary means of influence, in sublime faith in the power of the truths and principles that he believed.

In a large sense he was a man of the world, one who knew men and knew the system in which men lived, one who had sought out universal and controlling truths and solved the mystery of living. He was himself a specimen of the manhood which the college is designed to develop; not one prodigious or showy element, not one faculty of which he was the instrument, but a concordant congress of great powers working in union to a noble end—one in whom, according to his favorite law of limitation, the faculties had been made "an orderly series in which every member had a right divine over that below," and the will was driving all in harmony toward a changeless goal.

As a teacher he aimed not so much to make scholars as to make men, not so much to send out little finished products of his skill as to start men on a lifelong course of self-education. He never seemed to be trying to impress himself, to impose his system of thought, to drive by the force of his logic, much less to dazzle or overwhelm with a great display of learning, but he brought great fundamental truths to the classroom, showed the process of attaining these and with infinite tact strove to secure a responsive movement in each one. It was a constant surprise how—in that partnership of investigation he established—apathetic men were stimulated into thought; men who had done nothing before in their college course began to unfold and even

sensual men had the spark of intellectual and moral life kindled.

The "marks" for recitation which Dr. Hopkins gave in the senior year were sometimes astonishing to those who had marked the same men before, but, while these marks did show his disregard of them as sole tests of merit, they also revealed that positions in the class were changing and that some not aroused before were feeling his touch upon their manhood. To many a student his kindly and royal example, of high intellect bending itself with ever new avidity and delight to the study of man and of his place in God's great plan, gave a new and inextinguishable sense of the worthiness, the infinite reaches and the imperativeness of God's thought. That teacher, so simple and yet so self-reliant, so undisturbed by the fickle moods of men and the perturbations of the times, so calm and happy in simple living and in rational pleasures, so broad in thought and comprehension, so positive in his faith in God and the triumph of His kingdom, found them and appealed to their better natures.

Coming from the West some years ago, I met a distinguished teacher on his way to Williamstown. Asking him why he was going there, he replied, "I meet many men from Williams College and I observe in them all the combination that we call manliness, and I am going to see if I can find the reason for it." Meeting him again the week after in Williamstown, I said, "Have you found it?" "Yes," he said, "it is these mountains and Dr. Hopkins."

So by his remarkable example, by his spirit of love and sympathy, by his devotion to and absorption in his proper work, which permitted no side life, no dallying with petty interests, unhesitating, unrelenting, for sixty long years he taught the teachers of thousands in our own and other lands. And though many threads of human influence are woven together in the fabric of our present progress, we are safe in saying that no inconsiderable share of it is the result of the life and work of Mark Hopkins.

A PROPHET OF CHRISTENDOM.

BY REV. CHARLES CUTHBERT HALL, D. D., '72, BROOKLYN.

It may reasonably be hoped that the approaching commemoration at Williams College will do good as well as give pleasure. Those who are conducting the preparations desire that the occasion shall inspire the living as well as honor the dead. No element in the commemoration is more likely to fulfill this good hope than the vividness with which the personality of Dr. Hopkins is brought into the foreground at this time. Through the memories of those who knew him he seems to return to take up his leadership in our midst and to appeal to the best that is within us. The years which have passed since he entered his immortality have neither idealized him nor blurred the image of his person. Today we see him as he was and as he is forever in the affections and memories of those who saw him in the flesh. His life is a majestic protest against a materialistic philosophy of living, a majestic appeal for thought life in the fellowship and love of God.

At the present season of financial depression and religious unrest, when those who

have lived only in the world spirit are greatly cast down, the influence from lives like Mark Hopkins and Roswell D. Hitchcock (who entered paradise within the same twelve hours) breathes courage into hearts that love the largeness of truth, that dare to seek the things that are above. Those were men who made God real to us, who revealed to us an ideal righteousness, a life hid with Christ in God—a vision of eternal light. And as they come forth afresh before us in our great hours of commemoration, we who are bearing the burden and heat of the day are made brave again in looking on their calm and glorious security in God's fellowship.

Servants of God! or sons
Shall I not call you? because
Not as servants ye knew
Your Father's innermost mind.

Then, in such hour of need
Of your fainting, dispirited race,
Ye, like angels, appear,
Radiant with ardor divine.
Beacons of hope, ye appear!
Languor is not in your heart,
Weakness is not in your word,
Weariness not on your brow.
Ye alight in our van! at your voice
Panic, despair, flee away,
Ye move through the ranks, recall
The stragglers, refresh the outworn,
Praise, re-inspire the brave,
Order, courage, return;
Eyes rekindling and prayers
Follow your steps as ye go.
Ye fill up the gaps in our files,
Strengthen the wavering line,
Stablish, continue our march,
On to the bound of the waste,
On to the City of God.

Dr. Hopkins was one of the "prophets of Christendom." If the mission of a prophet be to speak for God to men, then the true prophetic spirit dwelt within him, spoke in that thoughtful, meditative voice, illumined that expressive countenance, beamed in that keen and truthful eye.

In his sublime apprehension of the person of Christ, in his catholic sense of the plan of God for humanity, in his conception of the austere beauty of divine law and of the august tenderness of divine love Dr. Hopkins was a true prophet. His lifework is done, but his life appears and reappears among us evermore:

And though the warrior's sun has set,
Its light shall linger round us yet—
Bright, radiant, blest!

HIS METHODS OF INSTRUCTION.

BY PROF. EDWARD H. GRIFFIN, LL. D., '62, JOHNS HOPKINS UNIVERSITY.

Dr. Hopkins always made upon those who were associated with him a strong impression of intellectual independence and originality. He owed little to books. He was not widely read in philosophy or literature. This was not, as has sometimes been supposed, a matter of choice with him, for he often expressed regret about it, but it was due to the engrossing nature of the duties which during most of his life left little time or strength for general studies. Those who know under what burdens of care and work the president of a New England country college thirty or forty years ago was placed will understand that the functions of instruction and administration, combined with the public engagements which he was obliged to meet and the articles and books which he produced, afforded quite sufficient occupation. But it is not probable that, under any circumstances, he would have been, in the ordinary sense of the term, a great scholar. The intellectual impulse in him was toward thought and investigation rather than acquisition.

He was not greatly concerned to know the opinions of others. His writings contain little quotation, little expansion and illustration of thought through citation and criticism. His students were not incited to extended reading; their attention was not largely called to historical philosophy; they did not, perhaps, always appreciate the importance of acquainting themselves with the great systems of speculation. But whatever loss of this kind there may have been was far more than compensated by the awakening of intellectual and emotional life which they experienced under his teaching. Each man felt himself called upon to resolve the questions presented to him independently of all assistance and advice. In the ability to appeal directly to young men, to throw them back upon themselves, to make the problems of philosophy real and concrete to them, a matter of intimate experience, Dr. Hopkins was unsurpassed. He avoided the error of exalting knowledge above the power which it ought to give.

The methods of his teaching were well adapted to the end which he had in view. He never allowed his own opinions to appear at the outset. He rarely talked at length, though he would sometimes sum up the results of a discussion in a lucid restatement. His great reliance was upon question and answer. He was a most adroit questioner. He would establish a common ground between himself and his pupil, and would then lead him on from one step to another until the position was reached which had been in his mind. The young man would probably think that he had thought the matter out for himself.

Dr. Hopkins was a shrewd judge of student nature and understood well how to deal with it. His management was so sagacious that he was sometimes thought to lack directness and frankness. But there was no duplicity in his skill. He had an admirable gift of humor and a ready wit. His physical presence was imposing, and when he spoke under strong emotion the effect was sometimes overpowering. He was not demonstrative in his expression of interest in the pursuits of young men; the effusive enthusiasm which some college officers display in respect to athletics would have been distasteful to him. But no one doubted his sympathy with all that concerned the interests of his students. He readily interested himself in individuals and seldom forgot a young man's name or anything in his circumstances which had been brought to his notice. He had as strong a hold upon the good will of the students as upon their respect. The hundreds of his pupils who will return to commemorate the centennial of the college will sadly miss the benediction of his presence.

COUNCILS AND MISSIONARIES.

BY REV. CHARLES B. RICE, DANVERS CENTRE, MASS.

Our Congregational system of councils is not now in first-rate order. The churches invited are selected often from over a considerable range of territory. The list of individual members is frequently large and imposing, and this is certainly wholly un-Congregational. Then sometimes there is a choice of the church itself by which the council is to be called. Altogether it may

be quite practicable and easy to make sure the result of the council beforehand.

Might there not properly be some toning up of practice in this respect? There is no authority that could at once compel it, but the board might make provisions affecting those who apply for its own appointment; and it might thus propose that councils for ordination of missionaries should be: (1) called by the church with which the candidate has what may be termed his natural residence; (2) composed of the churches of the local conference to which that church belongs, or, possibly, of compact portions of adjoining conferences in cases where that might seem desirable; and (3) closed, unless under narrow and strict limitations, against all other active membership. And this need not shut off the welcome presence of personal friends or of eminent men from any quarter, nor hinder the assignment to them of parts in the public service.

By this means the packing of councils would be stopped. The council would represent in each case fairly the Congregational sentiment of the locality, at least, in which it was held. The locality would shift with each occasion, and there would be a wide and measureably fair distribution of responsibility.

Letting alone all questions of the measure of power that should be left with the Prudential Committee, and of the rules under which it should be exercised, there would be a sense of satisfaction in having this other tribunal more safely appointed. I think the committee itself would be more ready to trust to its judgments and more slow to dissent from its conclusions. And if the establishment of such a usage respecting councils in the case of those who are expected to engage in foreign missionary work should have the effect besides to favor the following of the same method as to the constituting of all other ordaining councils, that would be a result still further to be desired.

ENGLISH POLITICS—THE LUCERNE CONFERENCE.

BY REV. ALEXANDER MACKENZIE, D. D.

The political outlook in Great Britain is extremely baffling. There used to be a Liberal Conservative section which acted as a party of conciliation and from which even a prime minister might come, but it has been entirely annihilated. The old constitutional parties are now as far apart, and as bitterly opposed to each other as the extreme right and the extreme left used to be, and the new parties which form and disappear only increase the mutual antagonism. Probably no thoughtful Liberal supposes that the home rule bill, as it left the Commons, had in it that element of finality which there is in consistency of plan embodied in thoughtfully worked out provisions. Probably, too, no thoughtful Conservative believes that it is possible to solve the Irish problem on the old plan of ruling Ireland according to English ideas and putting down resistance as criminal. But as yet there has been no approach to conference between leaders of the two parties, nor any response to the statement, first of Mr. Gladstone and more recently of Lord Rosebery, that only by agreement between all parties can the Irish question be settled.

Nor has any declaration been made by men who have the ear of the public that the time has come for the leaders to try to understand one another. Perhaps it is necessary that there should be a complete party victory as a preliminary to any negotiations.

In the meantime, party spirit is showing itself in a temper which may make subsequent negotiations impossible. If, in the issue, the system of government by party should be so discredited that some other method of representative rule would have to be tried there are a few of us in England who would not be grieved. One incidental result of the protracted struggle is good. The Irish leaders in Parliament and press are being trained to co-operate in a loyal spirit with the leaders of the English people. The discipline they have been passing through since 1885 is of the highest value for their action in an Irish parliament and for their action at Westminster, should Irish members be ultimately retained there, or for their administrative co-operation with our English ministry should none be retained.

The difficulty of uniting the Saxon and the Celt in one house is appearing in another form. The Welsh, though Protestants, are quite as homogeneous in their hostility to the Established Church as are the Irish to British regulation of their domestic affairs. And yet the Welsh disestablishment movement is younger by many years than the Liberation Society. Up to about 1860 the Welsh returned a majority of Conservatives and Churchmen to the House of Commons, although the people were nearly all Dissenters. The late Mr. Miall and Mr. Henry Richard visited Wales and urged them to send men of their own opinions to Parliament. This was the beginning of a political regeneration for Wales. A reform bill soon followed which gave to Great Britain practically household suffrage, and now there are only three members for Wales not pledged for disestablishment. The Celt has not the phlegm of the Saxon and the Welsh are demanding disestablishment at once. They have not been schooled, as have the English, to endure delays in the hope that reform, when it comes, will be the wiser and the more permanent.

The immediate difficulty of a threatened secession of the Welsh from the Liberal party, now the Commons have declared for home rule, will probably be averted by the government bringing in a Welsh disestablishment bill early next session. But the problem remains—how can a quickly moving and a slowly moving people best work together, in one house or two? Impulsive legislation may be experimental rather than permanent, but experiments are the material out of which experience is made; and, for home questions, the Celt may better be left to undertake his problems in his own fashion. The case does not present itself in the same form in Scotland, where, because the type of religious life has been the same for Celt and Saxon during more than three hundred years, the national life is not sharply divided against that of England. Home rule for Scotland is simply the demand for a Scottish home office; it does not rise out of deep-rooted racial distinctions.

The Lucerne Conference on the reunion of the churches, which has just ended, is distinctly an advance on the conference at Grindelwald last year. There has been less

general sentiment, more discussion of the practical question, How is reunion to be brought about? Canon Hammond, a Cornish rector, made a contribution of great value in a paper in which he declared that the Established Church is the only church of God in England. He reminded the conference that denominational churches were unknown two hundred years ago, that Barrow and Greenwood, Harrison and Ainsworth affirmed that Separatism was only to be justified on the ground that the Church of England was no church at all and challenged the Nonconformists present to say distinctly whether they adhered to this utterance. His challenge was scarcely taken up, Dr. Glover of Bristol, a leading Baptist minister, saying that such questions were not to be settled by bare logic. Canon Hammond's paper, which, though so uncompromising, was of a beautiful Christian spirit, will tend to a deeper study of the history of denominational churches, both in their development and in their necessarily temporary character.

Denominational churches are, it must be confessed, not apostolic, and English Congregationalists have never forgotten this. But as a protest against state churches, which are equally and more flagrantly non-apostolic, they may have been inevitable. The recognized formula, in our letters of dismissal and other church documents, has not been, until quite recently, "the Congregational church of such a place," but "the Church of Christ of the Congregational order in such a place." So did our fathers try to keep alive the idea that a church must be broad enough to include all Christians, whatever the variety of their doctrines and ritual. So, too, did they try to keep open the way to a formal and organic unity by the exhibition of churches founded on Christian faith and character and on nothing else.

Another point gained in the Lucerne Conference was the declaration that the way to reunion was the union of denominations most nearly allied in history, alike in doctrinal and practical habit and already accustomed to co-operation. If the Baptists, Independents and Presbyterians could come together and the various Methodist sections reunite, the question of their union with the Episcopal Church could be considered afterward. A united and powerful Nonconformity would be in a position to treat with the Established Church such as none of the sects in their separation can enjoy.

The historic episcopate also came up for consideration. Rev. I. J. Lins, for some time a Cambridge professor and now a beneficed clergyman in Suffolk, said that Churchmen must not be asked to give up this demand, because the Episcopal Church was able to mediate between the eastern churches and the reformed churches, whereas the Greek Church, the Armenian Church and some others would at once refuse to listen to overtures if that article were abandoned. Mr. Lins had been a member of the Old Catholic Congress held in Lucerne last year, and his paper ought to be read in the light of an article on the Old Catholic Congress contributed by him to the *Review of the Churches* for August. Mr. P. Veron Smith, a lay deacon, affirmed that the bishops, in their article on the historic episcopate, only meant to declare that

Churchmen, for their part, must be free to continue the episcopate, and that had the Nonconformists accepted the Lambeth invitation they would have found that the Presbyterian method and the Congregational method would have been recognized as valid forms of order for congregations attached to them. I at once replied that if this interpretation of the Lambeth document were authoritatively put forth the way would be open for the Nonconformists to reconsider their replies. Probably more will be heard of this matter.

Bishop Vincent was a welcome visitor at Lucerne, and delivered an admirable address on the Chautauqua movement. The next reunion conference will be held at Grindelwald in 1894 and will be more on the Chautauqua lines. Dr. Lunn, the organizer of the conferences, has just been received as a minister of the American Methodist Episcopal Church. He will be a sort of consul of that church for Europe or a suffragan to Bishop Vincent, and thus England and America will be definitely co-operant in the work of the reunion of the churches.

THE KNIGHTS OF KING ARTHUR.

BY REV. WILLIAM BYRON FORDSH, RIVERSIDE, N. I.

The modest article, in a recent issue of this paper, upon *Some New Ways of Reaching Boys*, has surprised and at length overwhelmed its author with so many eager inquiries from all over the land that he feels impelled to flee to these columns again to state as clearly as possible just how a movement of the kind suggested should be started in a local church.

First, a leader is needed. Boys form clubs innumerable, but they all die unless they have efficient direction. Let the pastor or the superintendent, or any man of youthful heart who means business, call together the boys of the Sunday school and the Christian Endeavor Society over twelve. Tell them a boys' club is going to be formed. Explain to them the objects, foundation and work of the order and ask for the names of those who would like to join. Then go to the church and explain to them, just as fully, the same thing, show them your names and ask for their approval and co-operation; secure a permanent place of meeting, seats, tables, especially a large "round table," bookshelves and pictures. In advocating the movement state as its useful features: Its three degrees are so arranged as to lead the boys toward temperance and manliness and eventually to Christ. Its offices are so filled as to avoid all jealousy, the greatest bane of boys' clubs, especially cadet companies. Its principles and legends are pure, its secrets are harmless and open to parents, its honors are secured by manly action and character.

While similar to the Boys' Brigade it is without the military drill. While similar to the secret lodge it leads into and not out of the church, and its influence is not to foster the lodge, but, by showing the comparative triviality of the lodge ritual, to emphasize true fellowship and brotherly kindness. While it is like the social club, it keeps the boys from village clubs, where intemperance and ungodliness prevail, and keeps them in an organization as safe in its protecting care as the church itself.

To a greater extent than the Christian Endeavor Society or the Y. M. C. A. it reaches not only good boys but bad boys. Somehow it gets hold of bad boys in the right way, and they not only are not troublesome but they generally make the most faithful members. If they do prove unworthy the society is self-governing and self-purging.

Having secured the approval of the church, call the boys together again and emphasize to them the honor that has thus been done them. Many did not know before that they ought to be proud of their church, but none of them will forget it again. Now organize by securing the names of all as charter members. Urge membership in the higher degrees, but let the choice be personal. Charter members escape initiations and by leaving the list open a few days you will have a larger number to start with.

At the first regular meeting suggest as many plans for work as possible—a library, games, a ball nine, a field day, an orchestra, a lecture course for the members, an entertainment by them. Have committees at work on some of these at once, and, while you must not do too much at one time, keep a fresh plan always in sight. The initiations will be very attractive and fill most of the time at first, but the boys will gradually tire of them, and then is the time to get up short literary entertainments, with a monthly paper, some music, an occasional open evening, etc. Insist ever on faithfulness and a strict enforcement of the rules, but keep your influence, not by being a dictator, but by cultivating a pride in the purity and high standard of the organization. Let the government be democratic and you will be surprised to find that your suggestions, modestly made, will generally be carried out with enthusiasm.

Insist on perfect order in the simple rituals of initiation and service. The constitution provides for enforcement of decorum and the boys will see the advantage of impressiveness in their work. The ritual, rightly rendered, teaches vividly the manliest lessons of the order. I will not conceal the fact that the conducting of a Castle of Knights involves hard work, though this is lessened where all are enthusiastic by co-operation. But it is worth doing and worth doing well, and its result is likely to be a quickening of all the young life of the church in usefulness, honor and faith.

Finally, keep up fraternity spirit by correspondence with neighboring castles. Many helpful ideas will be thus interchanged. At present the author seems to be conducting a central office for information and assistance, and as far as possible he will continue to do so until the growth of the order shall make formal organization necessary. While he desires to serve rather than to command he hopes all castles formed will apply to him for a number, in order that the movement may continue centralized, undenominational and individual.

In response to frequent inquiries a copy of a model constitution is in press and will be sent to all applicants on receipt of ten cents. The complete ritual will be sent to pastors and superintendents only for twenty cents.

The Home

MY HOLLYHOCK.

Ah, me, my scarlet hollyhock,
Whose stately head the breezes rock,
How sad that in one night of frost
Thy radiant beauty shall be lost,
And all thy glory overthrown
Ere half thy ruby buds have blown!
All day across my window low
Thy flowery stalk aways to and fro
Against a background of blue sea.
On the south wind, to visit thee,
Come airy shapes in sumptuous dyes—
Rich golden, black-edged butterflies,
And humming birds in emerald coats,
With flecks of fire upon their throats,
That in the sunshine whir and glance
And probe the flowers with slender lance,
And many a drunken, drowsy bee,
Singing his song hilariously.
About the garden fluttering yet,
In amber plumage freaked with jet,
The goldfinches charm all the air
With sweet, sad crying everywhere.
To the dry sunflower stalks they cling,
And on the ripened disks they swing,
With delicate delight they feed
On the rich store of milky seed.

Autumn goes loitering through the land,
A torch of fire within her hand.
Soft sleeps the bloomy haze that broods
O'er distant hills and mellowing woods;
Rustle the corn fields far and near,
And nuts are ripe and pastures sere,
And lovely odors haunt the breeze
Borne o'er the sea and through the trees.
Belated beauty, lingering still
So near the edge of winter's chill,
The deadly daggers of the cold
Approach thee and the year grows old.
Is it because I love thee so
Thou waitest, waving to and fro
Thy flowery spike to gladden me
Against the background of blue sea?
I wonder—hast thou not some sense,
Some measure of intelligence,
Responding to my joy in thee?
Almost I dream that it may be,
Such subtleties are Nature's, hid
Her most well-trodden paths amid;
Such sympathies along her nerves,
Such sweetness in her fine reserves.
Howe'er it be, I thank the powers
That gave me such enchanted hours,
This late October, watching thee
Wave thy bright flowers against the sea.

—Celia Thaxter.

Why is it that so many go through the world blind to the wealth of beauty around them? We recently saw a family, presumably consisting of father, mother and grown-up son and daughter, ride for four solid hours through our glorious White Mountain scenery, most of the time with closed eyes and voiceless tongues! The only approach to animation was when a pair of fine blooded horses suddenly sprang into view. Then their apathetic faces brightened and they exchanged appreciative glances. The relief of finding them interested in something relaxed the tension of our previous almost uncontrollable desire to stick pins in them. Widen your interests, young people, that year by year mountain and sky and stream and changing leaf may speak to you in ever clearer tones of our Father's love and bounty.

Among the happiest households in the world are those in which there is enough lack of money to necessitate a degree of

self-sacrifice for each other. Perhaps a son or daughter is about going away to college or on a visit. There are a multitude of articles at such times which do not come under the head of actual wants but which young people naturally desire. They cannot be secured, however, unless others in the family relinquish some coveted pleasure or possession. Yet such acts of self-denial do more to unite the family in a common bond of sympathy than almost anything else. A new article of furniture brings double the pleasure if all have had a share in contributing toward its purchase. The new carpet, or piano, or bookcase in rooms where the household assembles together has an additional charm if it represents the surrender of fresh curtains by Mary in her own room, or the giving up of a rug by Jack in his particular den. This sort of union on economic grounds is sure to quicken interest and develop a beautiful family feeling in respect to matters of higher moment.

It is a great advantage for those of us who are parents to pause now and then and change our point of view. Some things which at close range seem of paramount importance dwindle into comparative insignificance when viewed in the light of eternity. Sometimes the children themselves force us into this enlargement of vision. A father once heard his little son say to a playfellow, "My papa hasn't smiled since forever'n ever so long ago." The innocent remark roused the man from his undue absorption in business during the hours spent with his family. He saw as in a flash that the imprint he was making upon his child's soul was chiefly that of a morose money maker, instead of the tender, loving parent which he really was. From that time onward more smiles and frolics with his boy, even at the sacrifice of some dollars to his account in the bank, became the father's principle of action. Anxious mothers, who worry lest certain household duties may not be accomplished within a given time, may be helped by asking themselves the question, How do I wish my children to remember me after I am gone—as an immaculate housekeeper and excellent cook, or as the center of sunshine and strength in the home? A woman can indeed fulfill both functions, but one must enlarge the horizon occasionally in order to be sure that life is being viewed in its broadest aspect.

BY WAY OF CAUTION.

BY MRS. MARGARET E. SANGSTER.

"It is never a safe thing," said my quiet little friend, "to lay violent hands on other people's lives."

Now, at the first glance, it would seem as though my friend and I had been discussing some aspect of murder, some question of meddling, either in the heat of temper or the chill of deliberate malice, with the physical well-being of others. Our conversation went deeper than this. We were talking of the arbitrary manner in which those in authority over young lives occasionally take upon themselves the responsibility of managing for these, of settling trades and professions, of decreeing what this daughter and that son shall be or shall do, forgetful of the truth, old as the ages, that every one of us has his or her own life to live, and

that neither parent nor friend can answer for us in the day of account.

For example, Mrs. V. is a woman of intense and absorbing motherliness, loving and brooding over her little children with a passionate devotion which excludes every thought of personal ease and makes her days and nights a sacrifice in their behalf. So long as the children are young things to be petted, disciplined, dressed and cared for, with no stirrings of desire toward any separate or independent lives of their own, their mother is perfectly contented. There comes a day, however, when the individuality of one or another child asserts itself, and then, if the child is like the mother, strong of will and single of aim, there are clashing and heartaches.

"Katharine," said Mrs. V. to an elderly friend, "has set her heart on studying medicine. Did you ever hear of anything so absurd?"

"Why absurd?" queried the friend. "Your father was a physician and your daughter may inherit something of his tastes and perhaps of his genius, for he was a man of note and of marvelous sympathy and tact as well as skill."

"That does not matter," replied Mrs. V., soft as a feather pillow and hard as granite. "Katharine is a girl. She has had sufficient education for the place she must occupy in life. I will not consent to this foolish caprice of hers, which I regret. She will probably marry and forget it by and by."

The mother, in this instance, successfully overbore her daughter's wish. I saw Katharine not long ago. She is thirty-five and looks older by nearly ten years. Her easy life at home under the imperious rule of a mother who looks little older than herself has worn lines in her face and carved an unhappy look in the corners of her down drooping lips. With more strength of character, she would have forced her way and had her way, and been of use in her generation. She has not married.

Another girl, known to me since her babyhood, has had a love of music, which has been gratified by wise parents, who have delighted in making her happy in her own fashion. When, several years ago, this daughter of well to do people wished and begged to be allowed to put her talents to account in teaching her profession, her people at home demurred. But, wiser than Mrs. V., they yielded the point, only stipulating that Louise should stay with them, taking no position away from her own roof.

"It hurts me," said her mother not long ago, "to see the contrast between Louise and her sisters. They are butterflies and humming birds. She is a working bee. One day last week Miriam and Gertrude left the house to attend a lawn party in their fresh summer gowns and flying ribbons just as Louise, pale and dusty, came toiling up the road, having risen at five in the morning to catch an early train, given lessons in the city all day and finished her day's work as her sisters were fitting forth for an afternoon's enjoyment."

"Nevertheless," said I, "Louise is happier and more useful following out her own special bent, and you ought to feel satisfied."

A business man in a large town had determined that his eldest son should be brought up to the business, with a view to

becoming his successor and carrying on the old house. This was right and natural had the son been born with an aptitude for business, but, unfortunately for the father's plans, the boy was an artist to his finger tips. He cared nothing for buying and selling. Customers bored him. The fluctuations of the market puzzled and baffled him, and he went to the counting-room with the laggard step of a galley slave, chained and driven. Today he is a sufferer from an obscure and incurable nervous disease, brought on, say his physicians, by the long and fruitless struggle to make a merchant of one whom God intended to be an artist.

I could multiply instances, but time does not suffice. I will conclude as I began, "It is an unsafe thing to lay violent hands on other people's lives."

THE AGENT AT OUR DOOR.

BY MRS. ELLA R. GITTINGS.

It was a warm July morning, so warm that I felt a throb of pity for cooks and laundresses as I sat down in my shady west room and opened my desk to begin my morning task. I had scarcely taken my pen from the rack when I heard the click of the front gate and glancing out saw a gray-haired woman with a shabby red velvet bag upon her arm.

"An agent," I said, impatiently, to myself as I went to answer her ring at the door. She held out a scrap of folded paper, saying nothing herself. As I took it I made swift mental comment: "Worse than an agent—a beggar. I wonder how many husbands she has had killed in a mine explosion and how many small orphans there are to be transported East to their friends?"

But no, it proved to be a note from my neighbor in the next block, a hasty pencil scrawl, written in her own characteristic fashion. She always depended upon my imagination to divine what she omitted to say.

"Please do what you can for her," it ran, "fresh eggs or something. I can't help believing her. Hastily," etc.

I stepped outside and invited "her" to a seat on the veranda. As I did so I gave her the first real notice. She was poorly dressed, but her cotton "mitts" had been carefully darned and her face, though flushed and perspiring, looked like that of a gentlewoman.

"What can I do for you?" I asked. "My neighbor has not explained your errand."

"I only wanted to sell"—she paused for breath and tried to fan herself with the red bag. A hot wave seemed to creep over me at the sight—it looked so like a flame approaching her face. Stepping into the hall I procured a fan and offered her.

"Please don't think—I am ill"—she continued, in short gasps, "I'm—perfectly well—only I've been—in Colorado but two weeks—and the light air"—

"Do not hasten. Rest a few moments before you tell your errand."

"No—I must be getting on. I stayed too long with—your friend there. She was so—kind. But I've only made—eighteen cents this morning and—it's nearly ten o'clock. I have needles to sell—and some curline for the hair. I think the needles are good. The points seem sharp. I don't know much about such things. I never tried to sell anything before."

Her breath was coming to her again.

"You see, it is this way," she continued. "My husband has consumption. He has had it so long that we have used up all our money and the doctor said he might get well in Colorado. Our friends in the church at the East bought us tickets to come out here, and I have a friend who gives us a room in her house, but she is poor, too, and I have to earn something for us to eat. I tried selling these things. I've been out a week and *forty-eight cents* is the most I ever made in one day. I have a little girl besides my sick husband, and food costs so much here."

"You cannot do much with these articles, I fear. There are so many agents."

She flushed perceptibly.

"I know it," she said, "and nobody knows how I hate to be one. They used to annoy me so. If I ever have a home again I shall feel differently, I think. Many ladies are kind like your neighbor who sent this note to you, but some—well, I wonder if I ever spoke to an agent quite as they speak to me. Pleasant words go so far, even when people do not wish to buy."

"I know," I answered, with a little inward qualm, "courtesy costs nothing, but you must make allowances sometimes. You do not know what the busy housewife may have left behind when she answers your summons at the door. Perhaps the bread is burning in the oven, or a button must be sewed on for the husband who is dressing to catch the train."

Quick recognition glanced from her eyes into mine.

"I know, I do try to make allowance. Such a curious thing happened to me yesterday. Am I taking too much time? Is your bread burning?"

"No; please go on. I have no work that cannot wait a little."

Somehow the thought of the sick husband and the young child waiting patiently in a close room for the return of the mother with a possible forty cents made me feel like a millionaire, though only a moment ago I had felt so burdened by "hard times."

"Well, I called at a house and a little girl answered my ring. 'Can I see your mamma just a moment, dear?' I asked. She stepped into a room and I heard her say, 'Mamma, there's a nice grandma at the door'—gray hairs always mean grandmas to the little ones. I heard the mother say, 'O dear!' and heard the scissors drop from her lap as she arose. I felt sorry I had come, but it was too late. I told her my errand as quickly and politely as I could. Her face gathered a dark frown. 'No; I wouldn't buy any needles to save your life,' and the door slammed in my face. I felt so hurt that it required a good deal of resolution to enter the next house, but there I was kindly received and they asked me to rest. When I came out the woman who had been so rude stood at her gate and called to me. She asked me to come back to her house as she wished to talk to me. At first I refused, but she begged it as a favor and I went. She had a nice lunch spread to which she insisted that I should sit down. She begged my pardon for her rudeness, and wished to know what necessity forced me to canvass from house to house in such hot weather and for such small profit as she knew I must make on my needles and curline. I

told her my story. 'Now,' she said, 'I will tell you mine.'

"She opened her purse—she had already taken a case of my needles, for which she paid me a dollar and would accept no change—and showed me its contents, a generous roll of bills. 'You see,' she said, 'that I have plenty of money. When that is gone I can have more. Everything I need which money can buy is mine, but I am very unhappy. Perhaps I ought not to tell you, but I will. My husband is not kind to me. From the moment he enters the house until he leaves it there is one continual stream of faultfinding. I can do nothing to please him, no matter how hard I try. He had been gone but a short time when you came to the door and he was uncommonly bad this morning. I was so angry and hurt at his treatment that I scarcely knew what I did and so I vented my spleen upon the first object that came in my way. After you had gone and I thought how cruel I had been I could not rest until I had begged your forgiveness, and so I set my little girl watching for you. I hope it will be a lesson to me. I do not wish to be unkind to any one.'

"Poor woman! I, too, had learned a lesson, and, as I went away from her house, I thought I would not exchange places with her for all her precious money. And, as you say, I try to think what may be 'left behind in the house' when people are not pleasant to me. Now, if you will forgive my taking so much time and would like to see my needles"—

She told me more of her story as she displayed her wares, but I need not repeat it here. It was the old, old story, so cruelly new, of unexpected reverses of fortune and utter incapacity to meet them. It was so little I could do, only to purchase some of her wares, pick her a handful of flowers and send the fresh eggs to her sick husband, but she went on her way smiling and grateful, saying, as she bade me a courteous farewell: "The kind words help me as much as the money. It is so lonely here among strangers. Sometimes I almost lose heart and doubt if God is good."

I, too, learned a lesson that morning, or, rather, recommitted a half-forgotten one, and as I returned to my morning task those words of Lord Houghton's kept running in my mind:

An arm of aid to the weak,
A friendly hand to the friendless,
Kind words, so short to speak
But whose echo is endless.
The world is wide, these things are small—
They may be nothing but they are all.

A MOHAMMEDAN MARRIAGE SERVICE.

The first Mohammedan wedding that ever took place in the United States was solemnized recently in the Midway Plaisance in Chicago, the contracting parties being two of the little people from the Javanese village. The ceremony had been postponed until a pleasant day, showing that the spirit of our own proverb, "Happy is the bride that the sun shines on," has a strong influence among these superstitious peoples. The tiny bride, Samacen, and the groom, Mimi, are both in their teens. They were carried in a highly decorated palanquin to an open space covered with mats in front of the theater, accompanied by a party of natives carrying the Dutch and American flags and by an orchestra playing native airs. On

reaching the place assigned for the ceremony they were met by an aged expounder of the Koran, who blessed them in Malay, as they knelt before him, and spoke the few words which made them man and wife. The little bride shed a few tears, and there was something affecting in the sight of so youthful a maiden, far away from her native land, giving herself for better or worse to the husband who seemed but a boy. No old shoes or rice were thrown after them as they departed, but a bounteous feast was prepared, at which they sat for more than two hours.

ROBBIE.

BY NENA THOMAS MEDAIRY.

Robbie belonged to a very aristocratic family—at least, they were decidedly "up in the world," their home being on the farthest up town building lot of a young maple that stood at the foot of the garden.

One day a sad catastrophe occurred in the Redbreast family. Whether one of the children was leaning too far over the balcony and lost his balance or whether he was pushed from the nest by some hungry brother or sister will forever remain a mystery. The old gardener brought him to me, and all my previous resolutions against owning a caged bird had to be set aside when my sister, Baby Ethel, begged me to keep "the dear little woin wedbweast, who covered up the little girl in the woods." So I adopted him, resolving to give him his freedom when he was a little older. When I first opened the door of his cage and let him out he walked cautiously around the room, peering into out-of-the-way places with all the curiosity of a child. One day he discovered that he could catch flies by running up and down on a broad window-seat. Quick as lightning he would dart after one, very seldom missing it.

At last he ventured out to the piazza. He hopped to the edge and saw the sky for the first time, the top of his cage being of wood. Seeing him, a friend, whose poetic fancy and secret understanding with all nature led her to notice what others would not, exclaimed: "I shall never forget the look in that bird's eyes. A new world has suddenly burst upon him and he stands entranced." He hopped into the fernery below and began to scratch for worms as skillfully as if he had taken lessons all his life, much to Baby Ethel's horror. She came running in with wide-open eyes, announcing that "Wobbie dug up a worm and whallowed it whole."

He would always come to me when I gave a long, low whistle, which he seemed to understand, and at night he never failed to fly back to his cage—for three weeks. Then one day I heard a great commotion among the robins on the lawn, and the little sister came running to the house, crying, "Come quick! The wobins across the woad in Mr. Waymond's yard are teasing our woin to come play wiv 'em." Sure enough! Robbie had "gone to play" with some of his own kith and kin. He took a long "play spell" that lasted over a week, then, in answer to my call, he came and made us a visit, but kept, as he had never done before, just out of reach of the baby's little hands. Often through the early fall he came, notifying us of his arrival on the gate-post by his peculiar call.

The days were getting short and cold and we had not seen Robbie for a month. The first snow flurried through the air one day in November. Ethel stood by the window watching in wonderment the flakes that melted as soon as they touched the earth. Suddenly her childish voice rang out, "O, mamma, Tom—*everybody*! Come! Here's Wobbie!"

With a flock of birds he was flying away to the south and had halted here to bid us good-by. He stood on the gate-post, flapping his wings in the old way and giving one prolonged whistle after another. For an instant he perched on the piazza, then, quick as lightning and perhaps drawn by the bright eyes that watched him, he darted to the window, gave a little peck and flew off to join the birds circling in the air above him.

"Robbie kissed me through the window," laughed the baby.

That winter the little sister, like Robbie, bade us good-by and flew away to a stormless land. We all left the still house in February. I was the first to return in May. With lagging steps and heavy heart I opened the gate, not trusting myself to look toward the nursery, where the upper half of the window was entirely covered by magnificent woodbine. "Baby's vine," the little sister had always called it. Suddenly, as I paused at the threshold of the closed door, with key in hand, there flew from his leafy nesting place—Robbie. There was no mistaking his identity as he stood flapping his wings and uttering his peculiar whistle. Then he circled about me, flew back to his nest in the vine and out again. So my return had not been welcomeless; Robbie had given me the cheeriest greeting he could.

All summer, until they could fight their own battles, I protected the young birds—my grandchildren, Tom dubbed them—from the onslaughts of English sparrows and blue jays. Now I am wondering if, when I go back to the old home another summer, I shall find Robbie and his family dwelling in "baby's vine."

THE WORLD'S BREAD BASKET.

A remarkable journey was made recently through the famous wheat farms of the great Northwest by the foreign commissioners of the World's Fair. Twenty-seven nations were represented in the party, which numbered in all over a hundred persons. They were the guests of the Great Northern Railroad and their astonishment was unbounded as they went spinning through farms of one and two thousand acres on which the harvest was already finished. At Larimore, N. D., one square mile, or 640 acres, of wheat had been left standing at one side of an enormous field in order that the visitors might see a reaping and binding machine in action. Forty-five Deering binders advanced through the grain at the rate of an acre every forty seconds. The foreigners looked on in silent wonder and will doubtless recount this scene as one of the most remarkable things witnessed in America. This Red River Valley has been aptly called "the bread basket of the world."

At a dinner served in a tent for the guests the Russian commissioner thanked the farmers of the Northwest for the noble

way in which they came to the assistance of his starving countrymen during the recent famine. He caused considerable merriment by saying: "I vant to drink to America, but as zis is a country vere you don't drink very much I feel I will have to leave de toast go."

A LIGHT BIOCYCLE.

In a shop window in Brooklyn is a set of scales from which is suspended a bicycle weighing only thirteen and a half pounds. The wheel is made of aluminum, one of the lightest of metals but somewhat expensive for the present. If methods are discovered for lessening its cost aluminum will doubtless be used for a great variety of purposes. Already it is made into belt buckles and similar ornaments, is used for the frames of opera glasses and recently has been adapted to street car tickets in Kalamazoo, Mich., in pieces about the size of a quarter of a dollar. They are not sold by the conductors or motormen, but are handled exclusively by storekeepers. The tickets have the advantage of requiring no cancellation, and as soon as they are turned in by the public to the railroad company they are done up in packages and sold again.

Brown (to *Black*, who is preparing for a continental trip): "How do you get on with your language, old fellow?"

Black: "Capitally. Why, I've got so now I can think in French."

Brown: "Well, that's a blessing, for it's more than you could ever do in English."

Can You Cook?

It is a science to prepare food properly. We have a book containing 400 recipes prepared by well known authorities. We mail it free to anyone sending us stamp and address. This book naturally tells about the merits of

Cleveland's Baking Powder

and how to use it, but this does not affect the recipes. They speak for themselves and cost you nothing. Having looked over the book you will understand us better, and, having studied it,

You Can Cook.

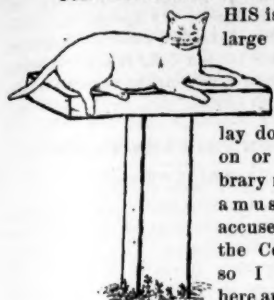
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CONVERSATION CORNER.



I am able to do it!) Mr. Martin being still away on his Chicago trip I am glad to give Kitty Clover, which (whom?) he is always talking about, a free ride this week wherever our paper goes, especially as there is something on cats in the article below. D. F.]

Dear Cornerers: Last week one question was admitted as to the authorship of a hymn. I have a file of similar questions waiting their turn, which I will print—two or three at a time:

NORTHAMPTON, MASS.

My Dear Mr. Martin: The sun is just going down behind the western hills and one more beautiful Sabbath is nearly ended. I am always reminded at this hour of my school life in the beautiful Deerfield valley. It was the custom in the parsonage to gather together before the evening service and repeat Bible verses and hymns. My memory brings back distinctly the family group, and I can almost hear the mother's sweet, low voice as she repeated her poem. But most of the words have gone from my mind. I have never seen them in print, but my faith in the ability of the Corner to answer all questions prompts me to ask if some member can tell who was the author:

Farewell, sweet Sabbath of the Lord, farewell,
The sun's last beams are shed on mount and dell.
D. C. S.

The next question calls for another sunset hymn:

PORTLAND, ME.

Mr. Martin; Dear Sir: Can any of the readers of the Corner tell me where to find these lines, or who is the author?

Farewell to the setting sun,
He a long day's work hath done;
He will travel while we sleep,
In lands where many wake and weep.

AUGUSTA.

TROY, N. Y.

Dear Mr. Martin: I have been a constant reader of the *Congregationalist* ever since it was published and have very much enjoyed the Corner, finding it very entertaining and useful. I wish to find a piece of poetry of which I know only one verse:

I hear thee speak of the better land,
Thou call'st its children a happy band;
Mother, O where is that radiant shore?
Shall we not seek it, and weep no more?

J. B.

We used to read that piece in school. A strain of music is associated with it in my memory, so that we doubtless sang it too—perhaps from the Common School Song Book, spoken of a few months ago. It is by Mrs. Hemans, the English poetess, and you will find it in her works. A gentleman and lady from Scotland, in their first visit to the "States" a few years ago, were much surprised at the sudden appearance of a firefly as we walked in the summer evening, asked what it was, and then quoted from this poem:

Is it where the flower of the orange blows,
And the fireflies glance through the myrtle boughs?
Not there, not there, my child!

I supposed from this that fireflies were not common in Great Britain. The poet seemed to associate them only with tropical countries, and of course those in the West Indies and South America are much larger and more luminous than ours.

Boston.

Dear Corner: I read this paragraph today and it struck me that some of your "Kitty Clover" admirers might need a hint of danger. Uno.

If that signature is Latin you know what it means, and I know what one he is—one of the oldest and most honored of our honorary members (*ex uno disce omnes*). The cutting mentioned the discovery by an Italian chemist that the kiss of a cat might communicate poison! Did you ever think that cats could talk? I never did until the other night. At four o'clock, the time when K. Clover if out asks to come in, I was sure I heard him at the window, not saying *meow*, but—very slowly—"I—wants—to—come—in!" Rather ungrammatical, I thought, but when I arose to comply with his plain request I was surprised to find that—it was a dream! I had received Uno's letter the night before.

The next day a gentleman told me on the electric cars that he awoke the same night from an alarming dream of a fire. He listened and "snuffed," but was convinced that it was a dream. The same thing was repeated a little later, and with the same result. A few minutes after there was a real alarm of a burning building near him. Probably a bit of smoke had entered his room and acted upon his mind so as to cause the dream, although when awake he could not perceive it. No doubt many strange dreams which have alarmed the superstitious could be thus explained. N. B. I stopped writing just here last evening and during the night dreamed of a very singular experience in a little boat—of course caused by the *Alphabet* cut at the head of this article. [Ha, ha!—D. F.]

SIBLEY, IO.

... I have a little maltese and white kittie. It is the most playful kittie I ever saw; it will turn summersets and stand up on its hind feet. I have eight or nine dolls, one of which will open and shut its eyes. Mamma took the Mission Band four miles and a half from town to a picnic. Mamma took thirty children out in a hay wagon. Some of the larger girls drove ponies out. We had dinner out in the grove; everybody took their own dinner and then they put their dinners together when they got out there. Coming back we were caught in a rain and hail storm, the Shetland pony got frightened and broke loose from the cart that he was hitched to and tipped the cart over. The pony ran across the prairie but somebody brought it to town next day. There were two girls in the cart and they were tipped out in the ditch. The Indian pony was frightened and had to be taken to town. The four girls rode home in a lumber wagon. There were several carriages near the carts and they were frightened too.

Yours truly, MARGARET W.

P. S. I forgot to tell you about our dog Dyke, he's the finest dog in Iowa and I ride on his back.

Please keep your dog Dyke on your side of the Mississippi, as our cat Clover does not care to make his acquaintance.

HANOVER, N. H.

Dear Mr. Martin: I see your reference to Om-pompanoosuc stream, and inclose circular of Fair to be held at Pompanoosuc, with invitation for you to be present. I am rather old to join the Corner, as my locks are silvered, yet they say my laugh is youthful. I always read the Corner—that may prove my youth! I think I knew that "Dartmouth graduate" of whom you spoke [Sept. 7].

Very cordially, x. y. z.

Sorry I could not attend the "8th Annual Fair of the Pompanoosuc Agricultural Society," but my catboat is—or was—three thousand miles away and the 1st Quadrcentennial Columbo-Memorial Fair must take the precedence! Who did you think the "Dartmouth graduate" was—Dr. Quint?

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The Sunday School

LESSON FOR OCT. 15.

Rom. 5: 1-11.

JUSTIFICATION BY FAITH.

BY REV. A. E. DUNNING, D. D.

Redemption means the act of Christ setting men free from condemnation for sin. Justification means the act of God declaring men free from that condemnation. The faith by which a man is justified is his appropriation to himself of that deliverance which God has both wrought and declared through Christ. This faith is not a mere belief that Christ died and rose again. It is not a mere attitude of willingness to receive forgiveness. It is a surrender of one's self to Christ as Saviour, entering into union with Him to think His thoughts and do His will. The righteousness which is by the law is a state of moral perfection gained by complete obedience to it and Paul says that men do not attain to this. The righteousness which is of God in Christ is not holy character. It is a condition of fellowship with God which is given to those who do not deserve it, but who have entered on the life of real righteousness by accepting the forgiveness for sin and by devoting themselves to serve Christ, trusting in His promise and power to help. Such a righteousness is certain to produce holy character.

The lesson we are now studying has hardly been rightly named. The doctrine of justification by faith was set forth in the last lesson and developed and illustrated in chap. 4. This chapter treats of the blessed consequences of being made righteous through faith. These consequences are:

1. *Peace* [vs. 1, 2]. The old version of the Bible says, "We have peace." The new version says, "Let us have peace." In any case it is ours. Whenever one has committed himself to God in confidence that His love may be relied on to save, he is assured that he may be justified, has received the righteousness of God in Christ. Why should he not have peace? No condemnation for sin hangs over him. Wherever he goes God's loving providence is about him. Whatever happens to him God's will, which he seeks, is sure to be fulfilled. If he should die he will only come into closer relations with God, who has only purposes of love and mercy toward him. The serenity which belongs with such trust promotes physical health, clearness of mental vision, a cheerful spirit, spiritual exaltation. One who is at peace with God is at peace with His children. He sees the best in them and rejoices in it. Those who are always contending with their brethren cannot be at peace with their Father.

Disciples of Christ have been given the right of entering into this grace, this undeserved favor of being at peace with God. They stand in that condition. It is the highest privilege in life. It is a great waste of opportunity not to realize and show it to the world. "Being therefore justified by faith, let us have peace with God through our Lord Jesus Christ."

2. *Victory* [vs. 3-5]. Peace does not mean that everything happens as we wish. Disappointments, losses, misunderstandings, perhaps sickness, poverty and the death of dear friends may befall us. It was by the *tribulum* or threshing instrument that the husbandman separated the wheat from the chaff; and these tribulations work in us a like separation of the worthy character from what is unworthy. Through the discipline of trial some men who are without faith in God are hardened and lose the power to sympathize with men. Others are overcome, lose courage and hope. But the Christian finds disappointment not a barrier but a door, which, when he boldly presses against it, opens into larger fields of usefulness. It was the greatest wish of Hon. Alpheus Hardy to be a minister. When he found it absolutely impossible for physical reasons

to pursue the course of study, it almost overwhelmed him; but when he turned from the barred path he had chosen and resolved to have the spirit of a minister of Christ in the way he could go he found, among other great opportunities, that of raising up and sending to Japan a minister whose name will live as a chief apostle in the history of that nation.

Such tribulation works patience, the spirit of constancy and fidelity to duty which makes men and women leaders and inspires confidence in them. Many a boy has found courage to conquer some great temptation through counsel with one who has gained the strength which wins victory by the tribulation which works patience. The kindly beaming of the eye and the quiet strength in the tone of the veteran who has kept the faith are not merely natural graces. They are the fruit of severe discipline, and the youth who does not yet know why they so inspire him with hope will learn the reason only through his own experience. That hope does not disappoint either those who have it or those who keep company with them, because God's love is poured out on believers through the Holy Ghost which is given to them. Those who are filled with that love make trusted and delightful companions.

3. *Holiness* [vs. 6-10]. Christ died for us when we had no claim on Him because of righteousness nor even because of good motives. It would be a difficult thing, the apostle says, to find one who would die for an upright man. Yet if such a man were also overflowing with kindness and affection toward men and in great peril for his life some one might be found ready to die in his behalf.

But Christ died for us when we were neither just nor loving. He loved us not for what we were but for what we might be. That was love surpassing human love. That is the love of God toward us shown in the death of His only begotten Son on the cross.

But the purpose of Christ's sacrifice was not only to reconcile us to God, but to make us pleasing to Him—to make us holy. If then He has accomplished the first will He fail in the other? He lives to intercede for us, to dwell in us by His Spirit.

He wills that I should holy be;
What can withstand His will?
His purposes of grace in me
He surely will fulfill.

4. *Joy* [v. 11]. At peace with God, triumphing over sin, obstacles and difficulties, gaining constantly greater likeness to Christ—can such a life be other than joyful? What is that joy? It is not what the world calls joy. It is not the banishment of sin and sorrow from life. It is the joy of the Son of Man, who had the sorrow of being rejected by those whom He loved, the sorrow of keenest sympathy with those who suffered, of poverty, of bearing the iniquities of the world, of looking forward to the agonies of the cross. Yet He invites men in one breath to take up His cross, in another to receive His joy, "that My joy may be in you and that your joy may be fulfilled." His was the joy of a life utterly unsullied by any shadow of baseness, of perfect freedom from any sense of shame because of inward degradation, the joy of being wholly devoted to the service of God and the love of man. Ours may be the joy of assured forgiveness, of the certainty of salvation and of passionate devotion to immortal souls in the service of the best and mightiest Being in the universe. "True joy," said Seneca, "is sober and serene, the resolution of a brave mind which has put fortune under its feet." If the noble philosopher had known Christ he would have completed his definition by saying, "and has Christ in him the hope of glory."

Here in these glowing chapters of the letter to the Romans is described the object of all worthy ambition and the way to attain it. Christ has opened the way. He leads in it.

He is at the goal. At the start He places the ungodly soul in the right path through His own sacrifice. He guides the uncertain feet in sympathy and love. At the end the sinner finds himself transformed into the likeness of Christ, and Christ has done it all. "Thanks be to God which giveth us the victory through our Lord Jesus Christ."

HINTS FOR PRIMARY TEACHING.

BY MISS LUCY WHELOCK.

The simile suggested by the second verse of the passage forms the most promising foundation for a primary lesson. The idea of access by faith suggests a means of entrance, which may be brought to a child's mind by a door or a gate. Use, in opening the lesson, a simple allegory in which a beautiful palace is described as the home of a great king. There is a door to this palace, but it is heavy and forbidding and very few of the king's subjects venture to knock at the door or try to open it, and many of them are never able to approach their king and behold the beauties of his palace. The little children are not strong enough to push open the door and the handle is too high for them, so they, too, are shut away from the king. But one day the king's son, who loves all the people and the children, is so sorry for them because they are so far from the good king that he comes himself and throws open the great door and orders it to be left open always, so that any one who will may enter. Nay, he even stands by the door and invites all who pass by to come into the palace of the king. Every one, be he noble or beggar, is urged to come in, and to the children there is a special invitation: "Suffer the little children to come unto Me and forbid them not."

The different people who pass the entrance to the palace may be described and the varied ways of treating the invitation. Picture the delight and blessing of those who enter and behold the king, and the sad loss of the men and women who will not heed the open door. Their lives are as poor and empty as before. None of the beauties of the king's house can bless those who will not enter through the door. Perhaps Paul had some such picture in mind when he wrote of Jesus Christ as the means of access, or entrance, into the grace of God. Draw the door of the palace closed at first. Write over it *The Law*. Show how difficult it was for any one to love and to please God when the many commands of the law were always first in his mind.

The prophets and many teachers had tried in vain to make people understand that God was full of loving-kindness and tender mercy. He seemed far away from His people and they dared not approach Him. It was as if a heavy door were closed between God and His children. But Jesus came to open the door. [Change the drawing to an open door and write over it, "*I am the door.*"] He came to bring every one nearer to God. "Come," was His constant invitation to all kinds of people. What did He say of the children? Let the children repeat: "Suffer the children." Some pass by this door without heeding its invitation and their lives are as before. But what of those who enter? What is within the palace? Within is the *glory of God*. All the rooms and passage ways of this palace are to lead ever closer to this glory. Perhaps there is a dark passage through which one must pass, but there is a beautiful room at the end into which it leads, and then the man rejoices over the dark passage. Paul calls the dark way *tribulation*, or trouble, and out of it comes *patience*. And from the broad room of *patience* there is a wide doorway to *experience*, which really means *living and learning from all that happens*. This room is the schoolroom of life, where everything that one sees and does is a lesson. And from the schoolroom one enters

into the lofty hall of hope where it is always sunny and light, and even the last shadow disappears here for the love of God is the eternal sunshine. To such a glorious home and to such a hope Jesus Christ has opened wide the door, and over it is written in letters of life, "Whosoever will may come."

THE CHURCH PRAYER MEETING.

Topic, Oct. 8-14. The Converting Word. Ps. 119: 9-16; 1 Thess. 2: 13; Jas. 1: 21-25. (See prayer meeting editorial.)

Y. P. S. O. E. PRAYER MEETING.

BY REV. H. A. BRIDGMAN.

Topic, Oct. 15-21. The Hope that Maketh not Ashamed. Rom. 5: 1-5; Phil. 1: 20-27.

The subject as stated suggests that there are hopes which do put us to shame. No doubt some time in our lives we all have hoped for visionary and impossible things. As time went on and these hopes were not realized, was there no sense of disappointment and even of mortification that we had allowed ourselves to cherish such expectations? Then there have been other hopes when the object sought was purely legitimate and to our human judgment entirely wholesome and desirable, but which God in His judgment saw fit to deny. Yet their non-fulfillment has not been easy to bear. In a certain sense these hopes have put us to shame. Not so the hope which Paul commends. Anything which God gives His children is the best of its kind. There is no defect in it. Christian hope, faith and love are jewels of the first water.

This gospel hope, for instance, sheds light on present duties and problems. There is never a morning so dark, never a wall so high that Christian faith does not illuminate and surmount it. What guarantee have any but believers in God that tomorrow is to be better than today? The Christian's confidence in God is something far different from the easy-going, unthinking optimism of the man of the world, who says, "O, well, all will come out right." It is only they who believe that God's in His heaven who can declare with any confidence that "all's right with the world." If we have not brought this glorious hope to bear upon any discouraging condition which we may be facing in our individual lives let us begin at once and avail ourselves of its inspiration, for it is meant to enhearten us in the rough and tumble of life. It bids us be of good cheer when to our human foresight there is nothing to justify cheerfulness. It helps us to say every day, as did that veteran missionary stationed in heathendom's stronghold, that the future is as bright as the promises of God. This hope of ours covers not only the vicissitudes of this earthly life but it casts its gleam beyond the grave, reassures us as we part with our loved ones or look forward to the summons that will surely come to us.

Further than this the hope that maketh not ashamed not only tells us that all things are working together for our good, but it prophesies what we shall be. That, after all, is of the greatest consequence, for it is of comparatively little importance where we shall be ten or fifty years hence or how we shall be situated and environed compared with the characters that we then shall have formed. The beloved disciple tells us that we shall be like Christ. The resemblance now may be faint, but it is to become more apparent. It cannot be otherwise. "Live with wolves," says the old Spanish proverb, "and you will learn to howl." Live with Christ. Think His thoughts, cherish His spirit, do His deeds, pray, struggle, persist—there can be but one result.

Parallel verses: Job. 11: 13-18; Ps. 16: 8-11; 146: 5-10; Prov. 14: 32; Lam. 3: 25, 26; Joel 3: 16; Zech. 9: 12; Acts 26: 6, 7; Rom. 8: 24,

25; 12: 12, 13; 15: 4, 13; 1 Cor. 15: 19, 20; 2 Cor. 1: 7; Col. 1: 21-23, 27; 1 Thess. 4: 13, 14; Tit. 2: 11-14; Heb. 3: 5, 6; 6: 17-19; 7: 18, 19; 1 Peter 1: 13; 3: 14-16; 1 John 3: 1-3.

PROGRESS OF THE KINGDOM.

OUR OWN WORK AND WORKERS.

From now on the familiar initials, A. H. M. S., will be replaced by C. H. M. S., but its officers offer the assurance that the work shall be carried on in no narrow or sectarian spirit. It may not, perhaps, be generally known how and why the society came to be called the American H. M. S. At the time of its organization in 1826, and for years after, four denominations—Congregationalists, Presbyterians, Dutch Reformed and United Presbyterians—united in hearty co-operation in the work of evangelizing our country and aiding feeble parishes. There was a common treasury, and churches of either of the four sects were formed as circumstances demanded. But in time one after another of the sister denominations withdrew from the partnership to carry on their home missions in their own way, the Presbyterians being the last to become independent of the mother society in 1860. Thus only Congregationalists were left in the American Home Missionary Society and for a quarter of a century they have contributed most of the funds for its support. Becoming as it has, therefore, essentially Congregational, it is but just that that word should be incorporated in its name.

It is reassuring to learn that several of our missionaries in China do not fear that their position will be imperilled on account of the legislation of the United States in regard to the Chinese. Mr. Ament of Peking says that "the Chinese Government is dignified and extremely conservative and is not given to noticing the contemptuous treatment of other governments so long as life or property have not been injured." Only one short notice of the United States Government's action has appeared in the Peking Gazette, the official organ of the court. On the other hand, another American Board missionary, writing in the Independent, says, "The great nation of the East is gloomily brooding over its insult," and deems it unsafe to build hopes on the forbearance or slowness or indifference of the Chinese character. Whichever view of the outlook is correct, the statute disgraces our nation and might justly awaken righteous indignation on the part of the Chinese.

Those who are interested in the churches in Aintab, Turkey, will be glad to know of the progress which the pastor of the Second Congregational Church, Rev. M. G. Papazian, formerly of Rowley, Mass., is making toward the new church building for which he secured funds in America a year ago. He has experienced great difficulty in obtaining a suitable site, not only because the city is so thickly populated but because Turkish Christians are confronted by a formidable law which provides that a Christian church shall be situated at a distance of at least fifty yards from a mosque. The work itself is increasing rapidly. There is no larger evangelical church in Asia and the Sunday audiences more than fill the house. Including a branch of 180 members, the Sunday school attendance on certain Sundays in the summer numbered, respectively, 1583, 1593 and 1665.

THE WORLD AROUND.

The appointment of a prominent member of the Indian Christian community to the position of chief judge of the Court of Small Causes is worthy of note, as this is the first time that a native has been chosen to fill such an important position. The precedent is of moment to the community at large, showing as it does that the government is not unwilling to place a native at the head of this court

provided he is a competent barrister-at-law. Moreover, the appointment is fraught with significance to Indian Christians, because they have long desired and deserved larger representation in the higher grades of public service, and Mr. Subrahmanyam, as president of the Madras Christian Association, is a leader among this class.

Reports from Madagascar tell of a quickening of spiritual life in some places, especially among the young people, such as had never been known before. The missionaries write of services where 240 people professed their desire to become Christians. This enthusiasm has led the young converts to devise new methods of aggressive work, and some have combined to form a little Salvation Army to preach in the open air markets, which are such an important feature in the social life of Malagasy. Many Societies of Christian Endeavor have been organized, and Sunday schools are increasing in number. The people are certainly not neglecting their Bibles. In a very few days the first installment of the 10,000 copies of the new revised Bible was all sold and would-be purchasers were anxiously looking for the next shipment of 20,000 copies. The London Missionary Society reports a native literature of about 550 books, 90,000 children in its schools and adherents numbering nearly 300,000.

There are now three homes for Hindu widows in different parts of India which were opened between 1880 and 1890, two others besides that of Pundita Ramabai. One, founded by an Indian gentleman who became interested in questions of social reform, is situated near Calcutta and has twenty widows under its roof, while another, founded and supported by a widow, shelters nine of her unfortunate sisters. Both of these homes receive members of different castes. As for Ramabai's school, the hitherto serious question of obtaining pupils has changed to that of how to admit and provide for them. A recent letter from her reports that a new building is nearly completed which will permit Ramabai to enlarge her work still further. Unlike the others this is becoming a home for high class widows exclusively much sooner than was once deemed possible.

In times of discouragement, such as the present, when to the tyrannical acts of Turkey, the serious revulsion in Japan, the anti-foreign riots in China, the mischief-making of France, Germany and Spain in several fields are to be added financial and theological troubles, it is comforting to read an extract from the Wesleyan Missionary Notices deprecating an impatient desire on the part of the church at home for a rapid numerical growth in converts. In the writer's opinion, India, for instance, runs more risk from a too rapid than from a too slow paced progress. He says, "When once class movements set in—and signs of the coming of that day may even now be seen—then while those who measure everything by figures rejoice over glorious accessions the wisest friends of our religion will tremble." It is difficult for us to conceive how low down the missionaries must begin in dealing with these converts, who have an inherited tendency to idolatry, who have no sense whatever of the sanctity of marriage, who scarcely seem capable of shame for anything that we consider sin and whose knowledge of the world does not extend beyond their own little group of huts. The greatest hope lies in the education of the children and youth, and the careful training and instruction of the present small Christian church that it may be kept pure and elevated to a high standard.

It is only the church bell and the school bell that can prolong the echoes of the independence bell!—Archbishop Ryan.

Literature

BOOK REVIEWS.

THE PRINCE OF INDIA.

Two widely contrasted states of mind accompany the reading of *The Prince of India*. The first is experienced upon taking the book in hand for the first time. The memory of the swift appeal made by *Ben-Hur* to the deepest Christian sympathies, and its close connection with the greatest drama ever enacted in the sight of men, creates a presumption that a romance founded upon any other events, even upon a great historical catastrophe like the fall of Constantinople, must rank far below the other in interest and effectiveness. There is nothing in the title which gives more than a general historical aspect to the work. The disadvantage of comparison with *Ben-Hur* in respect to theme foreshadows disappointment for the reader of *The Prince of India*. The one who has keenly felt the presentation of Christ in the former enters upon the reading of the latter with deep regret that it would be impossible for any author to find another scene of action in which he could produce anything like the same effect.

The second state of mind is experienced upon laying down the book after a full and careful perusal, which, we venture to say, will be given it by every one who reads the first chapters. A deep and genuine surprise is felt that the author has accomplished the unexpected feat of binding his romance so very closely as he has to the central motive of *Ben-Hur*. Indeed, the subtitle of *Ben-Hur*, viz., *A Tale of the Christ*, might be applied with almost equal accuracy to *The Prince of India*. To all truly appreciative readers of the older work the present one will come with the interest of a sequel which is worthy in power and blessing to stand by the side of its great predecessor.

General Wallace has done another vast service to Christianity as well as wrought out a powerful historical romance. The success with which he has done it proves the keenness with which he detects the central elements of the Christian faith. From the beginning to the end he holds everything in hand for the sublime effect produced by the preaching of Sergius to his warring and jealous fellow-Christians from the creed, "I believe in God and in Jesus Christ His Son." But factions and alienations have gone too far in the Christian Church to be arrested by a few who apprehend Christ rightly. The Latin and the Greek parties fling the cry of "heretic" at each other. Superstition abounds. Rites and ceremonies control the lives of the people and the priests. Disputes and malignant misjudgments abound even when the sky grows dark with impending ruin. Constantinople falls because of divisions and ritualistic factions among Christians. Christianity was overgrown with false interpretations. Here is the key to the situation. The "motive" of the work is found in the power impelling a few hearts to give their age a new and simple interpretation of primitive Christianity. There are subordinate motives, but they sink from sight in the rise, through all the last part of the work, of the central motive and its final dominance of the issue. The Christian reader could easily weep at the close be-

cause the great city was lost by the divisive and fatal differences of Christians among themselves.

In the construction of his work about this center General Wallace proves himself the possessor of a powerful imaginative faculty. He has evidently read the literature of the period widely and thoroughly. He has studied with great accuracy the scene of action. He can tell the turn of a street, the sweep of the landscape, the material of a lady's dress with perfect ease. His material is vast in quantity, but he is never overwhelmed by it. He holds it at his disposal thoroughly and never permits it to take the rein and break from his control. He has seized upon some slight hints in Oriental literature for his germs, but he has gone far beyond their original significance in the development of the plot. The imaginative element in the work, which belongs to the author himself, is very large and rich. Indeed, the working out of the results, which are involved in the causes already referred to, the varied and wonderful *personnel* of the story, the delineation and analysis of character, the gradual and masterly drawing of all elements into the main current of the narrative—all lift the story into the highest rank of historical romances. *The Prince of India* is an historic Christian romance of the greatest value. The elements of construction, movement and development, which make the work a romance, are not subordinate and flimsy, but are full of strength and completeness. They are filled and enriched with history, yet the result is not a bit of graphically pictured history but a powerful romance of the period, true to its setting and culminating in the persons and fortunes of the very highest characters of the time. It is Christian, not simply because it relates the downfall of a Christian city, but because it interprets Christianity in its best as well as its worst aspects.

The value of the work for the present day is remarkable. It will give fresh point to the discussions of Christian unity and to the aspiration for a wider brotherhood. It will weaken the appeal for that general brotherhood of all men, sought by some, which places all the great religious leaders by the side of Christ in a kind of collection of prophets. The efforts of the Wandering Jew in the story to accomplish this, though prominent for a time, finally sink into failure before the blessedness and the attraction which the creed of good Father Hilarion begot in the breasts of Sergius and Irene, and which shine out from them more and more as the destruction of the city draws near—"I believe in God and in Jesus Christ His Son."

The characteristics of the author's style are well known. It is to be regretted that inelegancies cling to him, such as the omission of the first of two correlatives, the omission of the words "the" and "a" when their use is necessary for the satisfaction of good taste, the common use of "afterwhile" as one word, and numerous other peculiarities. The first of the above inaccuracies often leads to an ambiguity. "The stone was polished smoothly as the material would allow" vexes the demand for clearness in style. It is also to be greatly desired that the author refrain from turning so often to the "reader," and de-

living a sentence or two for his especial benefit. The story should be told without diversion, for all necessary suggestions for the "reader" can be clothed in the language of the narrative itself. The author should depict his scene perfectly and pay no attention to a possible spectator. But these things are largely lost in the charm and power of the author's wonderful descriptive faculty. Scene after scene glows with vividness and the fall of the city at the last is a description of immeasurable dramatic intensity. [Harper & Bros. \$2.50.]

HISTORY.

John Bonner, the author of *A Child's History of France*, has previously written similar books on Greece and Rome, books which have been well received by teachers. This new volume has likewise an attractive style, and deals with aspects of French history interesting to young people. If such qualities are sufficient to establish the worth of a "child's history" no more need be said. Many boys and girls have undoubtedly gained a love of history from John S. C. Abbott's books, in which the element of fiction sometimes plays the leading part. And since children readily forget so much that they read untrustworthy narratives can do them no particular harm. It may seem, therefore, ungracious to say that Mr. Bonner's historical statements are in many cases open to exception. His description of the origin of the feudal system serves to illustrate the matter. He says [p. 49]:

After a smiling valley or pleasant village had been raided by fighters or robbers, the people would meet together and agree with each other that henceforth they would stand shoulder to shoulder and give manful battle to the next robber who came their way; they would choose the bravest and wisest among them to be their leader. In order to distinguish him from the rest he should be called lord, or seignior, duke, count, or baron. In order that he should stand loyally by the peasants, and not betray them or divide their substance with raiders, it was agreed all the land should be his and that the peasant should hold it on lease from him, etc.

Now there is just as much truth in this statement as in Rousseau's notion that some rude peasants once gathered under a spreading oak and formed a "social contract." Of course it is difficult to describe the rise of the feudal system in a paragraph, but, conceivably, it is as easy to give a right idea as a wrong idea.

Mr. Bonner's chapters on the Revolution do not show much appreciation of its importance nor of the sincerity of even its terrible leaders. He says "there were no wicked or more bloodthirsty villains in France" than Belland Varenne and Callot d'Hubais, the organizers of the Terror. His Marat is the loathsome wretch that traditional animosity has pictured him, not the learned man of science driven well-nigh mad by the persecutions of his enemies, who often were the enemies of the Revolution also. Even children ought to have a different history than this served up to them. Moreover, Mr. Bonner in telling about Waterloo repeats the famous myth of Cambronne and his defiant statement, "The guard may die, but it will not surrender." In a word, as history Mr. Bonner's work is unsatisfactory, as a story it is interesting. [Harper & Bros. \$2.00].

MISCELLANEOUS.

In almost all progressive schools instruction in history and literature now begins

with mythology. At an age when the formal teaching of literature would be in vain, children acquire with the greatest interest the whole range of mythological story and thus lay an indispensable foundation for their later studies. The late Thomas Bulfinch about forty years ago, in his *Age of Fable*, followed by the volumes on mediæval legends, attempted to present this material in a narrative form imitating in tone the poetical sources from which it was derived. Since then many others have followed his lead, and Church's *Stories from Homer* and the Greek Poets and Lanier's *Boys' Froissart* and *Boys' King Arthur* and the *Round Table* have become favorites with innumerable children. Bulfinch's work was so successful that Prof. C. M. Gayley of the University of California has adapted it for the purposes of systematic instruction in mythology. The title of his volume is *Classic Myths in English Literature* [Ginn & Co. \$1.65]. Bulfinch's text has been revised, the illustrations taken more systematically from classic works of art, while the selections from the English poets presenting modern treatments of the old themes have been judiciously and successfully extended in range. A commentary appended gives in the case of each myth a brief historical discussion, references to the most conspicuous treatments of it in English poetry, the names of any poems exclusively devoted to it and the principal paintings or sculptures illustrating it. Professor Gayley's work is done in a very scholarly manner and he has produced a text-book which will be of great service in giving direction and material for literary study in the secondary schools. As a book of reference this work will be useful to teachers of every grade and may be especially commended to all engaged in home study.

In the catalogue of University Extension Manuals is issued *Chapters in Modern Botany*, by Prof. Patrick Geddes, University College, Dundee, Scotland [Charles Scribner's Sons. \$1.25 net]. The author's plan is to take some strange forms and processes of the vegetable world and teach a knowledge of the ordinary forms and processes, and also an understanding of the experimental methods and reasoning employed in investigating them. The book looks attractive. It has good illustrations.

OCTOBER MAGAZINES.

Harper's is a foreign number. The first of Edwin L. Weeks's articles, descriptive of comparatively unknown territory between the Black Sea and the Persian Gulf, appears. Elizabeth Robins Pennell describes and illustrates life in Toulouse. Colonel Dodge continues his studies of equines in the Orient in his paper on *The Riders of Syria*. Richard Harding Davis makes vivid certain phases of *Undergraduate Life at Oxford*. Hon. Carl Schurz denies that the *Manifest Destiny of the United States* is the annexation of Hawaii. — *Scribner's* is notable for the elaborate and frank paper on *The Man of Letters as a Man of Business*, by Mr. W. D. Howells. Robert Louis Stevenson introduces his grandfather's reminiscences of Sir Walter Scott. Will H. Low has a valuable article on *The Art of the White City* and Joel Chandler Harris sets forth the delights of fox hunting. — In the *Popular Science Monthly* [\$5.00] those interested in the development of electrical appli-

cations will find the article on *Electricity at the World's Fair* valuable. The *Duty of the State to the Insane* is set forth by Dr. Andrew MacFarlane. Professor Cattell's article on *The Progress of Psychology* will repay careful reading. — *The Chautauquan* [\$2.00] has a valuable article on *How to Study History*, by Prof. Albert Bushnell Hart of Harvard. President Schurman answers the question, *What Is Philosophy?* and Rev. Dr. H. L. Wayland defines *What Makes a Baptist?* Elizabeth Stuart Phelps Ward also contributes a strong story.

NOTES.

— A fourth edition of Dr. Fairbairn's book, *Christ in Modern Theology*, is in press.

— No living British writer is so much read by Scandinavians as Professor Drummond. So says the *British Weekly*.

— Mr. Quiller Couch is making a careful study of Methodism in Cornwall with a view of embodying his results in his next book.

— Mark Twain's novel in next year's *Century* will be the story of life in a Mississippi Rivertown, where "Pudd'n Head Wilson," the hero, lived.

— Jane G. Austin says she can give the details of the life of her maternal grandmothers for seven generations. Thirteen of them were Pilgrims.

— The friends and admirers of Guy de Maupassant are preparing to erect a memorial monument in Paris. Zola leads in the effort to secure the necessary funds.

— Thomas Wright of Olney, who has lately completed a life of De Foe, will now set about writing a life of Charles Dickens. Forster's life of the novelist he holds has too much of Forster in it.

— The Philadelphia Sabbath Association, 1224 Chestnut Street, offers a first prize of \$70 and a second of \$30 for the best essays on the great need of better Sabbath observance by its professed friends. Time limit, Jan. 1, 1894; space limit, 1,000 words.

— Whittier and Emerson once drove by a small, unpainted house and Emerson said: "There lives an old Calvinist in that house and she says she prays for me every day. I am glad she does. I pray for myself." "Does thee?" said Mr. Whittier. "What does thee pray for, friend Emerson?" "Well," said Mr. Emerson, "when I first open my eyes upon the morning meadows and look out upon the beautiful world I thank God that I am alive and that I live so near Boston."

— Mr. Charles Dexter Allen of Hartford, the honorable corresponding secretary for the United States of the Ex Libris Society of London, is preparing a work upon the subject of American book plates, which the Macmillans will publish. No book on this fascinating but obscure topic has been published and a bibliography of the few valuable articles that have been published will be included in the work, which it is hoped to make authoritative and complete for the period prior to 1830.

— A verbatim report of the Parliament of Religions, edited by Rev. John H. Barrows, is to be published. The price promises to be so high that the average man will be unable to buy it. An average man writes to the *Chicago Record*:

Now, alongside of the \$7.50 edition, why can they not give us a seventy-five cent edition, one bound up in paper and shorn of all preface and comment, but containing all the papers just as read to the congress? The poor inquirer after the truth can then, perhaps, buy and read and at least try to absorb its meaning, and when done with it lay aside or reread it at some future time.

BOOKS OF THE WEEK.

Houghton, Mifflin & Co. Boston.
SAM HOUSTON AND THE WAR OF INDEPENDENCE.
By A. M. Williams. pp. 465. \$2.00.

THE APOSTOLIC CHURCH. By O. J. Thatcher. pp. 312. \$1.25.
THE PETRIE ESTATE. By Helen D. Brown. pp. 316. \$1.25.
THE DAY SPRING FROM ON HIGH. Compiled by Emma F. Cary. pp. 280. \$1.00.
A ROADSIDE HARF. By Louise Imogen Guiney. pp. 62. \$1.00.
ESSAYS IN IDLENESS. By Agnes Repplier. pp. 224. \$1.35.
Roberts Brothers. Boston.
FOR FIFTY YEARS. By Edward E. Hale, D.D. pp. 133. \$1.00.
THE EASIEST WAY IN HOUSEKEEPING AND COOKING. By Helen Campbell. pp. 293. \$1.00.
Cong. S. S. & Pub. Soc. Boston.
TALKS ON THE VERANDA IN A FAR-AWAY LAND. By Rev. C. C. Tracy. pp. 293. \$1.25.
THE TWENTIETH DOOR. By Rev. C. M. Sheldon. pp. 357. \$1.50.
D. Lothrop Co. Boston.
LITTLE CHILDREN IN THE CHURCH OF CHRIST. pp. 212. \$1.00.
Leach, Shewell & Sanborn. Boston.
THE PHILOCTETES OF SOPHOCLES. Edited by Prof. F. F. Graves. pp. 225. \$1.00.
The Little Book Publishing Co. Boston.
I, MYSELF. By J. L. Gordon. pp. 91. \$1.00.
Scriptural Tract Repository. Boston.
THE SYRIAC NEW TESTAMENT. Murdock's Translation. pp. 507. \$2.50.
Bureau of Statistics of Labor. Boston.
THE ANNUAL STATISTICS OF MANUFACTURES IN MASSACHUSETTS. 1892. Compiled by H. G. Wadlin. pp. 475.
Charles Scribner's Sons. New York.
WITH THACKERAY IN AMERICA. By Eyre Crowe, A. R. A. pp. 179. \$2.00.
LETTERS TO DEAD AUTHORS. By Andrew Lang. pp. 253. \$1.25.
VIRGINIUS PUERISQUE. By R. L. Stevenson. pp. 225. \$1.25.
A JACOBITE EXILE. By G. A. Henty. pp. 353. \$1.50.
THROUGH THE SIKH WAR. By G. A. Henty. pp. 386. \$1.50.
ST. BARTHOLOMEW'S EVE. By G. A. Henty. pp. 384. \$1.50.
Fleming H. Revell Co. New York.
LIFE'S EVERYDAYNESS. By Rose Porter. pp. 161. 75 cents.
IN CHRIST. By Rev. A. J. Gordon, D.D. pp. 269. \$1.00.
ATONEMENT THE FUNDAMENTAL FACT OF CHRISTIANITY. By Newman Hall, D.D. pp. 150. 75 cents.
THE CHRONICLES OF THE SID. By Adela E. Orpen. pp. 413. \$2.00.
A MEMOIR OF ADOLPH SAPHIR, D.D. By Rev. Gavin Carlyle. pp. 448. \$2.25.
D. Appleton & Co. New York.
ON THE OLD FRONTIER. By W. O. Stoddard. pp. 340. \$1.50.
FACTORS IN AMERICAN CIVILIZATION. By Charles De Garmo, Ph.D., and others. pp. 417. \$2.00.
GENERAL JOHNSTON. By R. M. Hughes. pp. 353. \$1.50.
THE GILDED MAN. By A. F. Bandelier. pp. 302. \$1.50.
MISUSE OF LEGAL TENDER. By Sidney Webster. pp. 43. \$1.00.
T. Y. Crowell & Co. New York.
INGLESIDE. By Barbara Yechton. pp. 219. \$1.25.
FAMOUS VOYAGERS AND EXPLORERS. By Sarah K. Bolton. pp. 509. \$1.50.
THE TRUE WOMAN. By Rev. W. M. Thayer. pp. 330. \$1.25.
THE MUSICAL JOURNEY OF DOROTHY AND DELIA. By Bradley Gilman. pp. 79. \$1.25.
G. P. Putnam's Sons. New York.
THE JEW OF ANGEVIN ENGLAND. By Joseph Jacobs. pp. 425. \$1.25.
THE TRIAL OF SIR JOHN FALSTAFF. By A. M. F. Randolph. pp. 295. \$1.50.
INDUSTRIAL ARBITRATION AND CONCILIATION. Compiled by Josephine S. Lowell. pp. 116. 75 cents.
CHINESE NIGHTS' ENTERTAINMENT. By Adele M. Fielde. pp. 194. \$1.75.
Henry Holt & Co. New York.
HISTORY OF MODERN PHILOSOPHY. By Prof. Richard Falkenberg. pp. 655. \$3.50.
MINIMUM FRENCH GRAMMAR AND READER. By Prof. E. S. Joynes, M. A. pp. 269. 80 cents.
Macmillan & Co. New York.
SHAKESPEARE'S ENGLAND. By William Winter. pp. 254. \$2.00.
Thomas Whittaker. New York.
THE TREASURES IN THE MARSHES. By Charlotte M. Yonge. pp. 191. \$1.00.
Merrill & Baker. New York.
OUT OF THE SUNSET SEA. By A. W. Tourjee. pp. 462. \$1.75.
Maynard, Merrill & Co. New York.
PETER THE GREAT. By J. L. Motley. pp. 70. 24 cents.
PAPER COVERS.
Henry Holt & Co. New York.
JOAN OF ARC AND THE ENGLISH MAIL COACH. By Thomas De Quincey. pp. 138. 30 cents.
Open Court Publishing Co. Chicago.
THREE INTRODUCTORY LECTURES ON THE SCIENCE OF THOUGHT. By F. Max Müller. pp. 123. 25 cents.
MAGAZINES.
April-June. CYCLOPÆDIC REVIEW OF CURRENT HISTORY.
August. ASTRONOMY AND ASTRO-PHYSICS.
September. PULPIT.—KINDERGARTEN NEWS.—POPULAR ASTRONOMY.—YOUTH'S JOURNAL.—PORTFOLIO.
October. CHAUTAUQUAN.—GODEY'S.—SCRIBNER'S.—POPULAR SCIENCE.—LIPPINCOTT'S.—ST. NICHOLAS.—HARPER'S.—ROMANCE.—ART.

News from the Churches

PASSING COMMENT.

We have yet to receive a report of an unsuccessful rally Sunday, while we have not space enough for the glowing accounts sent in of the interest and enthusiasm aroused in numerous localities by the observance of such a day, which ought to find a permanent place in the calendar of the year.

It is to be presumed that those women who earned their \$2 in the canning factory gained also a broadened sympathy from being in the "other women's shoes."

When a church observes an "old folks' Sunday" it provides easy-chairs for the aged worshippers. Why would it not be a good plan for a church to keep in use such chairs for any who, because of their declining years, would find the service thus made more enjoyable?

The relation of the church to the business world is twofold. It must strive to save and elevate employes, and to induce employers to carry on their business by the laws of the kingdom of heaven.

In the opening up of new country the school and the church still go side by side as in all our history.

John Bunyan little thought that he would be a perennial aid to pastors in their winter sermons.

AN EX-COURT PREACHER IN BOSTON.

Mr. Moody's masterly skill in summoning experts to the aid of his evangelistic work receives new illustration in the presence in America of Dr. Adolph Stoecker, late preacher to the German court and now a Christian socialist member of the Reichstag. He came in response to a cable message from Mr. Moody and has been preaching for two or three weeks in Chicago to audiences of 3,000 or 4,000, mainly Germans and in their own language. He arrived in Boston last week and on Sunday conducted services, through an interpreter, at Berkeley Temple in the morning and at Park Street in the evening.

Both in his personality and in his career Dr. Stoecker is a most interesting character. He is somewhat below the average height, with a well-knit and almost portly figure, gray hair and fine, expressive gray eyes. Although he speaks English tolerably well he shows more fire and energy when preaching in his mother tongue and he is fortunate in having for an interpreter in Boston Prof. A. Zillig, who reflects the spirit of the message equally well with the words. It was a unique sight to see him take down the sentences in shorthand and then spring to his feet and repeat them with as much fervor as was shown in the original delivery.

Dr. Stoecker is one of the most influential men in Germany, his principal work now being an attempt to unify and strengthen the Protestant forces of the empire. To this end he abandoned his place as court preacher and identified himself with the Christian Socialists, being elected as their representative to the Reichstag in 1890. He is also engaged in city mission work in Berlin, raises about \$38,000 annually for this purpose and employs over thirty missionaries, a few of whom are women. In describing this feature of his work it was interesting to note the similarity between the methods employed there and those which prevail in the institutional church in America. The college settlement and kindred ideas have been adopted by individuals among the nobility, and altogether there is a strong tendency toward a more practical form of the religion which seeks to provide for man's physical and social as well as his spiritual needs. Dr. Stoecker is also soliciting funds for the new church in Spire, which is to be a monument representing the unity of Protestantism in all countries. During the

last ten years \$200,000 have been subscribed, and there is a peculiar fitness in having such a memorial in the ancient city at which the famous Diet of Spires met in 1529, where the reformers first received the name of Protestants.

B. FAY MILLS AT CONCORD, N. H.

Mr. Mills, assisted by Mr. Greenwood and Mr. Gillam, has conducted services in Concord, N. H., for ten days. The city has been moved as never before. There was thorough preparation through union services led by Mr. Gillam for five weeks before the coming of Mr. Mills. The power of the Spirit was manifest from the first, and many Christian hearts have made a deeper consecration of themselves to God, while hundreds have started in the Christian life.

Mr. Mills believes in organization as a means, but he is absolutely above it as an end. The work goes on because each individual does his own part. In the after meeting Mr. Mills is at his best. Calmly, tenderly, he leads the soul to see the crisis, the opportunity, and to improve it. There is no excitement, but a spiritual solemnity felt by every heart. His methods provide for the future. He fastens his work upon the churches so that it will abide and take on the permanency of the kingdom of God.

F. D. A.

THE AUTUMN OUTLOOK AT NEW HAVEN.

New Haven is proud of her elms, and so the summer now past will long be remembered as having brought three terrible storms which laid them low by the hundreds. But those which were taken were but few compared with those which still remain. The ancient trees, like the streets and buildings, are showing the marks of changeable events. The university and the railroad are the two great corporate institutions of the place and they are vying with each other in the molding of a new city out of the old town of New Haven. The new general office building of the New York & New Haven system is by far the largest and most conspicuous building in the city. Such buildings as this are supplanting the little old ones which were once the warehouses of the West India shipping trade. They represent the changed conditions of commerce and these bring changed conditions of church life. The churches, like the commercial houses, which are adapting themselves and their locations to the new conditions with the most flexibility are the ones which are growing and doing good while the others are languishing. The great corporations are bringing new and good material for the churches if only they will utilize it.

Rev. T. T. Munger, D. D., alluded in his sermon previous to the opening of the university to the death of Professor McLaughlin, which occurred during the summer, and to the strong young life which in him the university had brought to the city and to that congregation. He also dwelt at length upon the debt which the city owes to the university, especially for the culture and opportunity which it brings. Another choice young spirit has been removed from Yale scholarship in the person of Dr. W. Irving Hunt, who had just left here in the vain hope of saving his health. Classical learning could scarcely have lost a more promising devotee in this country. The only new professor that has been added to the faculty is Dr. Bernadotte Perrin, who will teach Greek.

The university opens with increased numbers. The entering under-graduate class will reach nearly 600. The law school has matriculated over 100 new men and the divinity school in the neighborhood of thirty-five, with an increase in all the other classes, especially the post-graduate, making the total attendance 135, the largest for several years. Henry Van Dyke, D. D., is to be the Lyman Beecher

lecturer and Prof. A. V. G. Allen of Cambridge is also to lecture. The divinity school, and, in fact, the whole city, is looking forward with much expectancy to the meeting of the Inter-seminary Missionary Alliance. It has never met here although many efforts have been made in the last ten years to have it come.

A much needed material improvement has been made upon the campus since last term by the introduction of a number of electric lights. In former times such improvements have met with resistance from the students, but it is believed that the lights will now stand there both as a sign and as a promoter of good order. The tearing down of the Old South College has thrown an extra number of students upon the city for rooms, but three fine new dormitories are rising rapidly to take them in again and Batell Chapel has been increased in size nearly one-half since last Commencement and is now so far completed as to be used for morning prayers. It is to be hoped that there may soon be a pastor provided for this finest congregation in the city.

The churches, with one or two exceptions, have continued their services throughout the summer, although most of the pastors have had vacations. Rev. Dr. Newman Smyth was in Maine, Dr. Munger in New Hampshire, Dr. Phillips in Massachusetts, Rev. F. R. Luckey was in Florida in March, in the Adirondacks in midsummer and later in Chicago, Rev. Messrs. I. C. Meserve, D. M. James and W. J. Mutch have visited the World's Fair and the latter spent two months in Wisconsin, leaving the Howard Avenue Church in the hands of Mr. A. F. Fehlandt. No changes have occurred in the pastorates for some years now, except that Rev. Henry Soderholm has just left the Swedish church after helping it to a new building with such a heavy debt that it will not be able to sustain it unless some unlooked-for help is speedily forthcoming.

The New Haven County Historical Society has just formally opened its fine new building at the foot of Hillhouse Avenue, and henceforth this society, with its fine cabinet, its regular meetings and special lectures, will exert an increased influence in literary and social circles in the city.

W. J. M.

OUR KENTUCKY AND TENNESSEE BRETHREN.

The fifth annual meeting of the Cumberland Valley Association, at Big Creek Gap, Tenn., Sept. 20-22, was very successful. The audiences were large, hundreds of people of all ages came in from the hills and valleys of this beautiful country and showed a marked interest in all the services. The A. M. A. school at this point has done grand work the past year. Among the best of the many good things at the meeting were the opening sermon on How to Be a Christian, by Pres. W. G. Frost of Berea College, and two addresses by him on Education and How to Interest Young People in Religion. This was Dr. Frost's first visit to this section and his presentation of truth was so practical and spiritual as to win him the hearts of the people of all classes. It was pleasant to see the young men and women crowd about him and ask for catalogues of his college.

Rev. J. H. Frazee, D. D., of Knoxville was a welcome visitor, and his addresses on Theological Training and The Church and Sunday School were appreciated. Mr. Denham of Williamsburg made a graceful and earnest presentation of the Y. P. S. C. E. and the Church. The reports from the churches were encouraging; also the reports for the academies at Williamsburg and Cumberland Gap and the other schools. A W. H. M. Union was organized to cover the territory of the association. A committee consisting of Rev. Messrs. L. C. Partridge, A. A. Myers, George Ames and Professor Stevens was chosen to

have charge of missionary work, ministerial credentials and to secure an institute for ministers, Sunday school superintendents and others for eight or ten days, to be held at Berea, Ky., the last of June. L. C. P.

FROM ST. LOUIS.

The new superintendent for the Congregational Home Missionary Society in Missouri and Arkansas is taking hold with vigor, and in consultation with the executive committee of the State society has outlined a policy which is to be followed so far as practicable. The purpose is to concentrate as much strength as possible on central, growing points and develop them to self-support, not neglecting weaker and needy churches, but aiming to work from commercial centers. This was the policy of the apostle Paul, and seems best even in the nineteenth century. Some small churches which have been getting the lion's share of the all too small appropriation will perhaps have to be content to yoke with others and so reduce the drain on the treasury, but it will be for their own good. No church of twenty or thirty members has a right to draw \$500 or \$600 a year from missionary funds when it is possible for them to get along with less and so help the work in more promising fields.

In furtherance of this policy Superintendent Wray was lately in a thriving city, and as he stepped out of doors in the morning from his hotel he was accosted by an old darky preacher and this conversation ensued: "Mornin', boss." "Good morning, uncle." "Is you de preacher?" "Yes, I came here to preach." "Le's see, you's at de Accommodation Church down on Eleventh and Main, isn't you?" Our genial superintendent thought he was, but he had never heard it put just that way before.

It has been a matter of shame with us that not many years ago we lost some twenty or more churches in North Missouri through removals, and we have been anxious to retrieve some of that ground. This is now becoming easier than in the past. One great help toward it is the splendid success of the church in St. Joseph, under the pastorate of Rev. Albert Bushnell; it has not only made a church home but is cheering up the weak churches all along the line of the Hannibal and St. Joseph Railroad. There are growing centers here and one of them has recently been re-occupied. A church was organized at Chillicothe in 1865 and continued till about 1880, dwindling all the time. This is now a thriving city of 8,000, cut in two parts by the railroads, of which three form a junction here. South of the tracks, in a population of 1,200, there has for some time been a union church, the only evangelizing force in all that side; this church has now been merged in a reorganization of our own church, which starts with a membership of twenty-five, a property worth \$2,000, a live prayer meeting and Sunday school and the prospect of doing much good. Rev. B. D. Mintz becomes pastor and the church at Utica, five miles away, yokes with it. The next meeting of the executive committee of the State H. M. S. will be held there in December, closing with a fellowship meeting.

More and more the value of the Christian academy is seen in newer regions, and in many places the church cannot get a firm foothold until the academy stands beside it. At Rogers, Ark., Vinita, I. T., and Kidder, Iberia and Noble, Mo., excellent work of this kind is being done, and each point is fast becoming a center of great influence; not only are they proving feeders for Drury College, but they are awakening ambitions that have never been known before in their localities. It was quite a suggestive sight last year when the pastor of one of the churches of

the old Missouri type, seeing what he lacked, applied for and obtained admission to one of our academies and took the regular course there for the year. In education he was no worse than many others who are preaching all over the Southwest, and it was a victory for him to learn how absolutely ignorant he was and begin to long for something better. Dr. J. H. George has declined the presidency of Drury, but will be closely related to the college during the year and consult much with the faculty. This body is composed of choice men, and the outlook for the year is good.

We are sometimes charged with being lax as to ministerial standing out here, and have got in the habit of noticing when some one else is caught napping. A few years ago a minister of fine presence and great eloquence came to St. Louis, and for a time drew large congregations; he was caught in practices unbecoming a clergymen and was glad to get out of the city. Soon we heard of him in California as pastor of a Congregational church there; we notified the brethren of his past career; they held a council, heard his side of the story, and concluded that we ministers in Missouri had been persecuting an innocent and worthy brother, and the council ended in a love feast. Six months later this abused man eloped with the wife of one of his members. He has been heard from several times as an insurance agent and in other lines of work, and then was lost sight of. A few weeks ago a lady from this region was in Florida, and was asked on Sunday by the lady where she stopped, to go with her and hear the best preacher in town at the Baptist church. She went, and was violently startled when the aforesaid immoral man marched up to the pulpit; it was the same Sanborn of Little Rock and St. Louis and Eureka, Cal. We who have known him do not wonder that people are taken in, but it is an act of kindness to warn them that he has a history. G. C. A.

NEW ENGLAND.

Boston and Vicinity.

There was a large attendance at the Superintendents' Union, in the vestry of Berkeley Temple, last Monday evening, to meet Mr. Thomas Edwards, superintendent of the Continental Department of the London Sunday School Union. Representatives of the Baptist Union and other guests occupied the platform. Mr. F. P. Shumway of the Outlook Committee, who has been on a tour through the West, made an interesting report. He gave high praise to the books of our Sunday School and Publishing Society, saying that he had found them for sale generally in trade bookstores, where their mechanical execution and general merits were regarded as fully equal to those issued by any publishing house in the country. Mr. Childs of Brockton made an enthusiastic report on the St. Louis International Convention, commenting especially on the hearty indorsement there given to the International Lesson System. Mr. Edwards gave an interesting account of the progress of Sunday schools on the continent of Europe and answered many questions.

A free reading-room well equipped for young men has been opened at Shawmut Church.

Mr. C. H. Frost, who died in Chelsea last week after a long illness, was greatly beloved by the First Church, of which he had been for many years a member. He was the son of Hon. Rufus S. Frost. Among other bequests he left \$5,000 to the Y. M. C. A. of Chelsea, \$1,000 to Mrs. Steele's Colored Orphanage at Chattanooga, Tenn., \$4,000 to the First Church of Marlboro, N. H., the income to be expended for temperance work, and \$3,000 to the First Church, Chelsea, the income to be used for the Sunday school library or for flowers at the anniversary Sunday school concert.

Massachusetts.

Rev. W. B. Allis, who was ordained at Arlington last week, has spent a year since his graduation at Andover at the Andover House in Boston, and is now to serve as an assistant in pastoral work of Rev. B. M. Fullerton, D. D., of Waltham. This is another instance of ordination without charge but to a special work.

Highland Church, Lowell, observes this first week

in October as rally week. Sunday the roll is called of the entire Sunday school, Monday the Boys' Brigade resume their drill, Tuesday the Chautauqua Circle plans its year's study, Wednesday brings the annual church supper, Thursday the rally centers around the prayer meeting and on Friday about the Christian Endeavor work, and Saturday the chorus meets again for its rehearsal.—At the Eliot Church the pastor, Rev. Dr. J. M. Greene, has begun a series of Sunday evening lectures on Pilgrim's Progress.

In the effort to exalt the place of the Bible in the church services, Rev. W. E. Wolcott of Lawrence has prepared a course of pulpit readings from the book of Genesis with appropriate lessons from the New Testament. He selects a sermon theme adapted to the day's reading and so makes the entire service depend on the selected Scripture.

The North Chelmsford church is rejoicing in the prospect of a new house of worship to take the place of the ancient building burned last spring. The work is being rapidly pushed forward upon a more favorable situation than formerly.

The ministers of Haverhill have organized with the laity for an aggressive campaign against license. Last week Rev. D. N. Beach of Cambridge gave them an inspiring address on *The Way It Has Been Done in Cambridge*.—The Union Church has observed the past week as a Week of Prayer.—Rev. A. J. Leach, who was last Wednesday installed over the church at Hanson, comes from twelve years of active service in the Methodist denomination.

Rev. C. P. Mills preached his thirteenth anniversary sermon, Sept. 24, in the newly-faced edifice of North Church, Newburyport.—There is an Armenian department in the Belleville Sunday school with fifteen or twenty scholars. A notable Sunday evening service was held Sept. 24, which crowded the chapel. It was a "Lucy Larcom Memorial," copied after a similar service held in North Adams last spring. A sketch of Miss Larcom's life was read and half a dozen of the poet's best known poems were recited, while three others were sung from the printed programs. All the parts, excepting a short address by the pastor, were taken by self-supporting young women of the church. The memory of Miss Larcom is especially fragrant in Essex County.

Norfolk Conference met at Whitman, Sept. 26, with the largest attendance in its history. Rev. W. G. Puddefoot represented home missions, and the topics for discussion were Practical Christianity in Business, Church Affairs and the Home, and Conclusions Necessitated by Christ's Prayer for Unity. At the Lord's Supper there were over 500 communicants.

Rev. Daniel Merriman, D. D., of Central Church, Worcester, preached last Sunday in recognition of the twenty-fifth anniversary of his ordination, taking for his subject, *The Duties of Ministers*.—The ecclesiastical year of the Church of the Covenant, closing with September, has been of unexampled prosperity. The lot has been paid for, the building improved at a cost of \$3,500 and the membership has received additions of more than ten per cent. The pastor, Rev. J. E. Hurlburt, has made a thousand pastoral calls.—The Ministers' Meeting discussed *The Tendencies of the Teachings of the Christian Alliance*, Rev. Mark Gould being the first speaker.—The Men's Association of Pilgrim Church issued 600 invitations to its annual reception to the pastor and wife.

The church at Longmeadow has suffered severely in the recent death, in one week, of both its deacons, W. W. Coomes and Noah Bliss. Rev. J. W. Harding returns to Florida for another winter's work at Ormond.

The Connecticut Valley Congregational Club met, Sept. 26, at Holyoke. Rev. C. H. Hamlin reported for the committee against pool-selling that the club's action had had wide-reaching results. The speakers were Rev. Paul Van Dyke, Prof. E. K. Mitchell and Rev. S. G. Barnes and the subjects *The Rise, Aim and Essential Characteristics of the Latin Church*, *The Development, Belief and Work of the Greek Church* and *The Movement of the Roman Catholic Church in America*, respectively.

In addition to the rally meeting in the interest of the American Board at Great Barrington, which we reported last week, other meetings have since been held at Pittsfield, North Adams, Greenfield, Sherburne Falls and Holyoke. The speakers were Rev. E. B. Webb, D. D., Secretary Croegan, Rev. Henry Kingman of China, Rev. C. M. Holbrook of Africa, Rev. E. S. Hume of India and Rev. C. M. Hyde D. D., of Honolulu.

Maine.

The trustees of Bangor Theological Seminary have secured Rev. George W. Gilmore as instructor in the new Biblical English course. Prof. Francis Brown of Union Seminary, from which Mr. Gilmore graduated three years ago, writes of this appointment: "The seminary is to be congratulated. I have enjoyed the friendship of Mr. Gilmore for ten years past. He is a diligent, accurate and successful student. He was one of the two honor men in his class. He is a man of enthusiasm and force as a teacher, and his character is respected and his influence felt by all who know him. The seminary will find him eager for the truth, never afraid of it and yet considerate toward differences of opinion and ready to learn from any one who can instruct." Mr. Gilmore begins his new work this week and twenty-five men, who will constitute the junior class, are already on the ground. This is an exceptionally large entering class.

As Rev. I. C. Bumpus and wife of Sherman were returning from a funeral the horse became frightened and the carriage was overturned. Mrs. Bumpus had both arms broken, but Mr. Bumpus received no serious injury.

The foundation has been laid for a new edifice at Green's Landing at Deer Isle. A chapel at Pittston is nearly completed at a cost of \$2,500.

Connecticut.

The first regular meeting of the Connecticut Congregational Club was held at Hosmer Hall, Hartford, Sept. 26. An interesting address was delivered by Rev. J. W. Backus on the Preaching of a Hundred Years Ago, giving a full account of the life of Rev. Samuel Nott.

Mrs. Clara Porter of New York has given the first scholarship for women in Hartford Seminary. At the Windsor Avenue Church on a recent Sunday evening two choirs in different parts of the church sang antiphonally.

The Middlesex Conference met at Clinton, Sept. 26. The gathering was large and full of inspiration. The subjects considered were the Relation of the Church to Political Morality, "Thy Will Be Done on Earth," Mutual Helpfulness of Christians, and the Christian a Living Epistle.

The First Church in Norwich observed Sept. 24 as Rally Sunday, the pastor, Rev. C. A. Northrop, preaching on A Solid Front and How To Keep It. A collection of about \$50 was taken for the debt of the American Board.

MIDDLE STATES.**New York.**

The Congregational Club of Central New York held its autumnal meeting, Sept. 26, at Plymouth Church, Syracuse. About 125 listened to an address by Dr. W. E. Griffis on the Dutch Influence in the Making of the United States. The address awakened great interest.

The church in Roscoe held a festival recently which netted nearly \$600. A considerable part of the sum came from a "merry-go-round" hired for the day. It was new to the whole region of country.

The Susquehanna Association met at Lisle, Sept. 26, 27. The sermon was by Rev. J. S. Ellsworth. The Confessions of Faith, The Ideal Confession and The Little Country Church, Its Problems and Its Mission, were discussed, and there was an address on Capital and Labor. General addresses were made by Rev. T. K. Beecher and Dr. W. A. Duncan. The woman's missionary meeting was held during the association. The attendance was excellent and the spirit of all the meetings was exceedingly good. The church at Lisle has been much strengthened and built up by its present pastor, Rev. J. W. Keeler.

The large Western New York Association divides its territory into districts. The third district held its autumn association meeting with the church at Arcade, Sept. 28. Some of the subjects discussed were Duties of Pastorless Churches, Social Element in Religious Life, Contributions to Our Beneficent Causes, The Work of an Association Missionary and Notes from Bible Lands. The last evening was devoted to the sermon by Rev. E. A. Leeper, D. D., and to the topic The Relation of Secret and Family Prayer to the Welfare of the Churches.

Pennsylvania.

The newly-organized church in Albion, just across the Ohio line, joins the Grand River Conference and the Ohio State Association. It worships in a building originally erected by the Disciples, but which had been abandoned for the past ten years. Rev. L. P. Hodgeman, formerly a professor in Grand River Institute at Austinburg, is proving an efficient

pastor. He has begun Sunday afternoon services at Kidder's Corners, three miles from any church, and is arranging for a systematic canvass of the entire township. The church gives promise of becoming an unusually strong country church. It already has a women's society, senior and junior Endeavor Societies and its regular prayer meetings have an attendance larger than the entire church membership. The church adjourned its own service Sept. 24 and went in a body to the Methodist church, the only other church in the village, to welcome its new pastor.

THE INTERIOR.**Ohio.**

Puritan Conference held its semi-annual meeting at Aurora, Sept. 26, 27, and discussed Branch Churches, Church Finances, the Church and Public Morals, the Temperance Reform, The Sunday School and Revivals, How Conducted and How followed Up. Topics of devotional services were the Holy Spirit as comforter, guide and sanctifier.

"Father" Barber (Rev. Amzi D.) at the age of eighty-two is revisiting the churches on the Western Reserve of which he has been pastor. They are Bellevue, Austinburgh, Geneva, Amherst, Chagrin Falls, Claridon, Saybrook and Lorain. In a ministry of fifty-two years, forty in Ohio, he was never without charge and missed preaching only six Sundays.

The consolidated American Education Society is to have a middle district in charge of Secretary T. Y. Gardner. He will make headquarters in Cleveland, with office in the Congregational rooms, Y. M. C. A. building, which are gradually becoming a sort of Congregational Vatican for the Middle States. Four of our national societies are now represented at the rooms.—The business committee of Cleveland Conference has issued a sixteen-page pamphlet containing the doctrinal basis, constitution and rules, roll of ministers and churches, and historical list of meetings, moderators and registrars. It is attractively printed and a good model for other conferences.—Pilgrim Church is making rapid progress with its new building, which is now ready for the roof. Rev. C. S. Mills began, Oct. 1, the seventh series of Sunday evening people's services, a course on Great Questions Needing Plain Answers. The last weekly prayer meeting in September was made a rally meeting, with brief statements from representatives of the Sunday school, Christian Endeavor Societies, Sacred Music Society, Circles of King's Daughters and King's Sons, Women's Association, Brotherhood of Andrew and Philip, Boys' Brigade and sewing school, relative to the work of the coming year.

A farewell meeting was held at the church in St. Mary's, Sept. 20, to Dr. F. Nieberg, a lady missionary under appointment of the board to Foochow, China. The following Sunday afternoon Dr. Woodhull, for eight years a medical missionary in China and who will accompany Miss Nieberg back, delivered a lecture at the church to a crowded house on medical missionary work.

Indiana.

Mayflower Church, Indianapolis, has adopted for the use of communicants at the Lord's Supper the custom formerly prevailing in some places, more particularly in England and Scotland, of signifying one's presence by presenting a card.—Oct. 1 was observed by Fellowship Church, Rev. E. S. Smith, pastor, as a rally day. Superintendent Curtis assisted in the evening. It was the third anniversary of the organization of the Sunday school out of which grew the present prosperous church of sixty members and a Sunday school of 200.—The ladies' aid of Pilgrim Church, West Indianapolis, in view of the hard times, voted that each member earn by extra labor and pay \$2 in September. In pursuance of which plan several took service in a canning factory. The church is three years old and raises about \$1,000 per year. Rev. D. Q. Travis is pastor.

Rev. John Harden has just closed a prosperous three years' pastorate with the Brightwood church. The membership has been quadrupled and all departments of church work have prospered. Mr. Harden is president of the board of education and an enthusiast in educational and Sunday school work. His influence has been felt in many ways for good in the flourishing suburb of Indianapolis. It is proposed to purchase additional ground and enlarge the present edifice.

THE WEST.**Minnesota.**

The churches of Belle Prairie and Green Prairie have been absorbed by the church at Little Falls. The Little Falls house of worship is nearly completed.

The work of Mr. J. E. Kirkpatrick at Hudson and Villard has been greatly blessed. An evangelist has assisted and as a result over seventy have been converted and stand propounded to unite with the church. An earnest desire has been expressed to keep Mr. Kirkpatrick on the field, but he returns to Chicago Seminary to complete his studies.

Work has been resumed at Altlin, where services had been interrupted for two years. Mr. Day, a student of the State University, has just left and a minister is much desired.—Rev. William Blackwell of Sleepy Eye has gone to California for rest and his pulpit is supplied by Rev. F. L. Meske, formerly of New Ulm, who has just returned from a sojourn of six months in Germany.

During the past year fourteen have been added to the church in Appleton. Rev. J. G. Smith, the pastor, leaves to study at the State University.—Mr. Malcolm Dana will continue to serve the church in Verndale while carrying on his work at Carleton College.

Nebraska.

The Frontier Association held its annual meeting with the church at Grant, Sept. 27, 28. This is the youngest association in the State and most of the churches are in the midst of the region effected by crop failure. Notwithstanding this nearly all were represented and the meeting was stimulating and helpful. The topics centered around the idea of church evangelization and Christian education. Superintendent Bross presented a paper on the Church and Vicinage, which led to a general discussion of ways and means. Plans were devised looking to evangelistic meetings. Superintendent Stewart spoke of Sunday school work and Principal Hart for Franklin Academy.

The church at Farnam is making good progress under its new pastor, Rev. E. E. Sprague, and has renovated and papered its house of worship.—The church at Holdrege, Rev. V. F. Clark, pastor, had all arrangements made for building a comfortable parsonage this fall but is obliged to defer it on account of the hard times.

The church in Fairmont, Rev. A. A. Cressman, pastor, held a special service, Sept. 10, for the aged and "shut-ins." Easy-chairs were provided and carriages to and from the church. Twelve persons over seventy years old and three over eighty were present.

South Dakota.

Rev. William Thomas has taken the pastorate at Gann Valley and Duncan, where he is the only Christian minister in all Buffalo County, with some claim upon surrounding counties.

Four Andover students have just closed an effective summer's work in the State. Mr. V. C. Harrington took a field within a stone's throw of an Indian agency at the new Missouri River town, Oacoma. Here he united all Christian people and as a result of his efforts a church was organized which is full of promise. Mr. O. E. Hardy strengthened the unity which was waning in an older charge at Alexandria, while the McDonald brothers cultivated adjoining fields. As a result of their labors a pastorless field has been awakened into new hope and now has a pastor, Mr. D. S. Fish.

PACIFIC COAST.**California.**

Earnestly desiring harmony in our foreign missionary work the four corporate members of the board resident in California agree in a paper, drawn up by Rev. J. C. Holbrook, D. D., to be presented at Worcester, and declaring themselves in favor of a small enlargement of the Prudential Committee and of the appointment of Mr. Noyes on the basis of his work in Japan, while disposed to endorse the committee in its action thus far.

Prof. C. S. Nash of Pacific Theological Seminary has just been granted a leave of absence until next September, that he may visit the East and Europe to study new methods of church work.—The Stockton church was crowded Sept. 10 with warm friends to welcome Rev. R. H. Sink and wife just returned from the Orient.

Dr. C. O. Brown's sermon on Tubal Cain attracted many artisans to the First Church, San Francisco, on a recent Sunday evening.

OTHER CHRISTIAN WORK.

The Protestant churches of Worcester have united in union anti-saloon meetings held the last Sunday evening of each month. Group meetings are held simultaneously, covering all parts of the city. Universalist and Unitarian churches unite in the work.

It is announced that Dr. Briggs's case is to come

up again—this time before the Synod of New York at Rochester, Oct. 20.

All ministers of the gospel now engaged in pastoral work desiring to study the remarkable evangelistic crusade which Mr. Moody is conducting in Chicago will be welcomed at the Bible Institute, 80 Institute Place, and housed and boarded at nominal rates. Admittance to all institute classes will be free and a unique opportunity awaits those who accept Mr. Moody's offer, which holds for the present month—the last of the great campaign.

The project launched at the Northfield Conference last August to build a new assembly hall to accommodate an audience of 2,500 has met with sufficient encouragement from the wealthy friends of Mr. Moody to insure its realization by another summer. It will be erected on the hill back of Stone Hall, in which building the meetings have hitherto been held.

WEEKLY REGISTER. Calls.

BATES, John M., accepts call to Wakonda and Irene, S. D.
BOROUGH, Wesley A., accepts call to Erwin and Lake Preston, S. D.
BRADFORD, Amory H., First Ch., Montclair, N. J., to Westminster Chapel, London, Eng.
BRUCE, Charles H., Hull, Mo., to Armour, S. D.
CADDY, William J., Chicago, Ill., to Lake Geneva, Wis.
CHITTENDEN, Andrew H., Providence, R. I., to Vermillion, S. D.
DAVIS, Albert A., accepts call to Lakeland, Minn.
DEGROFF, Charles F., accepts call to Marietta, Minn., in connection with Revillo, S. D.
FLINT, Elbert E., McPherson, Kan., to Kiowa.
FRANK, Lemuel T., declines call to Ross, Ind., and accepts call to Porter and Furnessville.
FULLER, Almou T., Maunfield, Fla., to New Smyrna.
GODDARD, Henry M., to South Royaltou and Royaltou, Vt. Accepts.
GOVE, J. Sherman, to Salem, N. H. Accepts.
HANKS, Carlos H., Eastern Avenue Ch., Springfield, Mass., to Zanesville, O.
HARLOW, Reuben W., accepts call to Park Rapids, Minn.
HAVENS, Charles E., West Lebanon, N. H., to Newton Highlands, Mass.
HENNING, George W., accepts call to West Oakland, Cal.
HUGHES, Morien M., accepts call to Munneville, N. Y.
JOHNSON, F. A., accepts call to Dodge Center and Claremont, Minn., for one year.
JOHNSON, Frederic P., to First Ch., Ashburnham, Mass.
LEAVITT, Burke F., Littleton, Mass., to Melrose Highlands, Accepts.
LONG, Harry B., Woodstock, Ill., to Bloomington. Accepts.
MCALLISTER, A., to Ash Creek, Ellsworth and Kanarish, Minn. Accepts.
MARKS, Julius, Kellogg, Io., to Blairburg. Accepts.
MORTON, George F., accepts call to Round Prairie and Parker, Minn.
NICHOLAS, John F., Elizabeth, N. J., to Pres. Ch., Huntington Valley, Pa. Accepts.
REYNOLDS, Lauriston, Yarmouth, Me., to Redfield, S. D. Accepts.
REDDICK, Edward N., accepts call to Swanville, Grey Eagle and Jewell, other parts, Rev. Messrs. SMITH, Edward L., Geneseo, Idaho, to Walla Walla, Wn. VOORHEES, Louis B., North Attleboro, Mass., to Groton, Accepts.
WHITE, Austin B., to Olivet Ch., Los Angeles. Accepts.
WILSON, Samuel F., Tonganoxie, Kan., to Wymore, Neb. Accepts.

Ordinations and Installations.

ALLIS, William B., o. Sept. 27, Arlington, Mass. Sermon, Prof. J. W. Churchill; other parts, Rev. Messrs. Peter MacQueen, R. A. Woods, E. S. Tead, Alexander McKenzie, D. D., D. N. Beach and C. W. Collier.
GILBERT, George E., o. Sept. 19, Wyoming, Wis. Sermon, Rev. E. W. Jewell; other parts, Rev. Messrs. Adam Plunkerton, W. D. J. Stevenson and Simon Spyker.
LEACH, Adoniram J., i. Hanson, Mass. Sermon, Rev. G. W. Wright; other parts, Rev. Messrs. W. E. Smedley, Zenas Crowell, F. S. Hunnewell and George Benedict.
LYONS, E. C., o. Sept. 13, Waterville, Minn.
PERRINS, Mrs. E. B., o. Sept. 21, Clarks, Neb. Sermon, Rev. G. D. Crawford; other parts, Rev. Messrs. F. S. Powell, J. H. Henderson, J. A. High and Edmund Cressman.
PETERSON, Carl J., o. Sept. 26, East Fairfield, Vt. Sermon, Rev. E. T. Fairbanks, D. D.; other parts, Rev. Messrs. E. J. Ranslow, A. P. Solandt, C. W. Clark and W. M. Mayhew.
ROGERS, Samuel J., i. Sept. 27, Robbinsdale, Minn. Sermon, G. H. Wells, D. D.; other parts, Rev. Messrs. J. A. Steinen, G. E. Merrill and J. E. McAllister.
TANGEMANN, George D., o. Sept. 28, Grant, Neb. Sermon, Rev. G. S. Blacoe; other parts, Rev. Messrs. E. E. Sprague, H. C. Snyder, W. S. Hampton and Harmon Bruce.
VANDER PYL, Nicholas, o. p. Sept. 13, North Wilbraham, Mass. Sermon, Rev. W. R. Campbell; other parts, Rev. Messrs. M. S. Howard, Michael Burnham, D. D., F. B. Makepeace and W. R. Newhall.

Resignations.

ARMITAGE, D. E., West Dora, Minn.
BELFEY, William, Andrews, Ind.
FINDLAY, John R., Arlington Street Ch., Akron, O.
HARDEN, John, Brightwood, Ind.
HARPER, Richard H., Bird City, Kan.
KEESHAW, William H., Hancock, N. Y.
MOFFATT, T. Clemence, Douglass, Kan.
PATRICK, Henry J., West Newton, Mass.
RENSHAW, James B., Deer Park, Wn.
RICHARDSON, Albert M., Linwood, Kan.
WASHINGTON, Alonzo G., Stanton, Neb.

Dismissals.

BLEASE, William H., Williamsfield and West Williamsfield, O., Sept. 28.
CARTER, Charles F., First Ch., Burlington, Vt., Sept. 28.
CREELMAX, Harlan, Worthington, Mass., Sept. 18.
DAVIS, William V. W., Union Ch., Worcester, Mass., Sept. 28.
SELDEN, Edward G., South Ch., Springfield, Mass., Sept. 28.
SEWALL, John L., Central Ch., St. Louis, Mo., Sept. 28.
TUTTLE, John E., Central Ch., Jamaica Plain, Mass., Sept. 28.

Churches Organized.

PIONEER, S. D., Sept. 18. Rev. W. H. Houston in charge.

Miscellaneous.

BYRON, Edward H., is supplying at South West and Bass Harbors, Me.
IMES, Benjamin A., is pastor of the Second Ch., Knoxville, Tenn., and not of the Welsh Ch., as is stated in the Year-Book.
JAMESON, Ephraim O., is at present at No. 49 Hancock Street, Boston.
KINGSBURY, Josiah W., of Braintree, Mass., is in the lecture field, having, among other lectures, one on the Antagonism of the Saloon to the Home, which has been well received by various congregations in New England.
ROSS, James H., Somerville, Mass., will supply the church in Watertown, S. D., for four months.

WISCONSIN'S ACTION RESPECTING THE BOARD.

At the meeting of the Wisconsin State Convention in Eau Claire last week a memorial to the American Board was introduced which received full, earnest and candid discussion. All felt the gravity of the situation, and of the whole number present only two expressed themselves as satisfied with the management of the board, but none wished to make any severe or careless utterance that should tend to division instead of harmony. A few were strong in the conviction that all would better be left to the solution of time and the inevitable tendency of events. The large majority, however, felt equally strongly that some expression was demanded, and finally a memorial to the board was adopted, which, in the opinion of many well qualified to judge, represents substantially the views of more than three-fourths of the pastors and churches of Wisconsin. It is as follows:

To the American Board of Commissioners for Foreign Missions; Dear Brethren: The pastors and delegates of the Congregational churches of Wisconsin, in convention assembled at Eau Claire, appeal to you in behalf of our foreign missionary work, which seems to us to be greatly crippled and even seriously imperiled by the board's present policy of restriction and exclusion.

We believe you do not realize the extent and strength of this feeling of alarm and dissatisfaction among our churches. Like you we desire only the best men, sound in faith and morals, to represent us in the foreign field, but we wish their theological soundness and their general fitness to be tested by the faith and practice of our churches, not by the doctrinal views of a select committee or of any party whatsoever within the churches.

We therefore most earnestly urge that at the annual meeting in Worcester you take such action as will make the board truly representative of the churches, as they have already expressed their views and wishes in State conventions and in their National Councils, and specifically:

1. That all theological instructions and cautions given the Prudential Committee during these years of controversy be so modified that the board shall be kept, as of old, on a soundly evangelical basis and shall be prevented from ever being used as the organ or agent of any theological party, whether conservative or liberal, within our churches.

2. That in your election of officers and members of the Prudential Committee you will seek to remove all ground for the suspicion, unhappily now existing in many minds, that the obstacles to cordial harmony between the board and the churches are due too largely to personal feelings, which lead to the determined ignoring of the will of the churches.

We make our appeal not as agitators nor as disturbers of the peace, but as evangelical Christian men, seriously mindful of the great interests involved. We desire only that the welfare of Christ's kingdom may be promoted and that men who are loyal to Christ, of every theological party among us, may have a free and trusted and honored place in the work and the councils of the board.

(By Telegraph.)

CHICAGO MINISTERS TAKE ACTION.

At the Ministers' Meeting this morning a committee, consisting of Rev. David Beaton, Dr. J. G. Johnson and Prof. G. B. Wilcox, reported the following resolutions which, after considerable discussion, were adopted by a vote of twenty-seven to ten:

The Chicago Ministers' Union, desiring to cast no reflection on the American Board or its administration hitherto, expresses:

1. Its deep sorrow over the doctrinal strife still distracting the constituency of the board and diminishing the interest of the people in missionary work and which, if not terminated by mutual con-

sideration and large-hearted toleration, threatens results still more deplorable to our dearest interests as churches of Christ.

2. Resolved, That the board be hereby respectfully requested to instruct the Prudential Committee that in dealing with doctrinal qualifications of candidates for missionary service, while indorsing the language of President Storrs's first letter, "the theory of probation after death ought not to become, directly or indirectly, an element in the message which this society sends mankind," and while in no sense authorizing "a human speculation, forming no part of the divine message which came to our fathers and has come to us from the bleeding and kingly hands of Christ," yet having respect to principles of religious freedom which our fathers and we alike hold dearer than life, and holding to the right of private judgment and interpretation, which is the charter of those liberties, the Prudential Committee shall be guided by a spirit of liberality, and when, in the language of Dr. Storrs, the theory of probation after death is held by the candidate for appointment as "a vague hope, not as a formulated conviction and part of his working theology," no hindrance shall be interposed to immediate appointment on that ground.

FRANKLIN.

CHICAGO MINISTERS AND THE "ADVANCE."

The following document which its authors request us to publish they also have furnished to the *Advance* and to other religious newspapers.

The ministers whose names are signed below have for some time noticed with concern the attitude of the *Advance* in relation to the questions at issue in the American Board, culminating in two editorials in the issue of Sept. 21, and which seem to us to call for repudiation on the part of every lover of religious liberty and friend of Christian missions.

We feel ourselves compelled to take this action in self-protection, as the paper referred to is generally supposed to voice the sentiments of the brethren of Chicago and the West, but we believe these articles seriously misrepresent the sentiments of the great body of our ministerial brethren in the West and Northwest. We also, in the interest of truth and peace, would give a simple outline of our positive attitude to this question.

First, That, whatever the origin of the present difficulty in the American Board, the time has come for all parties to lay aside their theological contentions and heal the division at once.

Second, That, for us personally, the speculation concerning a future probation has little or no practical value and we have no interest in seeking its indorsement by the American Board. Yet we hold the "liberty of interpretation" to be the great charter of our Congregational freedom, and what we enjoy ourselves we sincerely believe should be accorded to our brethren the missionaries of the A. B. C. F. M. at once in the interest of the truth of the gospel, the peace of the churches and the success of the missionaries' own work.

T. F. PRUDDEN, Leavitt Street Church,
J. C. CROMER, Millard Avenue Church,
DAVID BEATON, Lincoln Park Church,
CHARLES L. MORGAN, Church of the Redeemer,
JAMES M. CAMPBELL, Morgan Park Church,
QUINCY L. DOWD, Winnetka Church,
JOSEPH H. SELDEN, Elgin, First Church,
H. D. WIARD, Illinois II. M. S.,
MARTIN L. WILLISTON, Elmhurst Church,
G. H. GRANNIS, Duncan Avenue Church,
G. H. WILSON, Hinsdale Church,
P. KROHN, Lake View Church,
J. F. LOBA, Evanston Church,
H. F. GOODWIN, Lombard Church,
W. J. WARNER, Grace Church,
M. W. MONTGOMERY, Theological Seminary.

Chicago, Ill., Sept. 25.

BIOGRAPHICAL.

WILLIAM A. HUNT.

For so young a man Mr. Hunt, whose death occurred at Amherst, Sept. 29, at the age of thirty-two, had made for himself a noticeably large place in the life of his native town and was one of the best known and most highly respected of the younger graduates of the college, being a member of the class of '85. Since graduation he has held important positions in the town and in the First Church, of which his father is a leading deacon, and which he joined when a youth. As town clerk and trans-

urer and as financial manager of numerous college organizations he discharged with utmost fidelity the important duties intrusted to him.

GLEANINGS FROM OUR MAIL BAG.

A MISSIONARY'S SUGGESTIONS.

Speaking from the standpoint of a settled pastor in this country, and having served the board as a member of the North China Mission for twenty years, I claim the right to speak in behalf of the missions of the board, and would suggest that in some way these missions also be invited to nominate new members. It will not be considered vain if I claim for these twenty missions a loyalty to the board and an acquaintance with the best methods of management fully equal to that of any other body of ministers or laymen in our denomination. Why, then, may they not have this privilege of nomination?

My second suggestion is: Would the interests of the board be jeopardized by giving these 183 ordained ministers and eighteen picked laymen now in the field the right to name or appoint year by year a number of persons who, by reason of such naming or appointment, should for the year exercise the rights of corporate members? Those men are keenly alive to the best interests of the board and they know most intimately many of its most reliable friends, who, if so appointed, would bring to the meetings of the board additional force as earnest and wise counselors and sometimes as recent visitors to the fields.

Sometimes these missionaries would prefer to be represented by friends living in the United States and sometimes by members of their missions temporarily in this country, and therefore I suggest the yearly privilege of naming a proper number of members. As the ratio of representation here happens to be one to twenty churches, perhaps it would not be too much to allow each mission one representative for every ten male missionaries.

My third suggestion is that a greater economy of funds and greater efficiency in the work of the missions would be secured if the corps of secretaries could be augmented by the addition of two men, with the understanding that of the five secretaries one should in alternation be continually visiting some of the twenty missions of the board. The interests in the fields are large and require this care, but the number of secretaries is too small to allow the visitation. To illustrate, the Japan Mission was founded in 1869 and numbers, by the annual report of 1892, eighty-six missionaries, men and women; the North China Mission was established in 1864 and began work in its present field in 1860 and numbers fifty-one missionaries, men and women. But during these twenty-four and thirty-three years, respectively, no secretary has ever visited either of these missions. One secretary could not leave the home office without committing much of his daily cares to the remaining secretaries, and they have been unable to carry these added burdens. These two missions have repeatedly requested their personal visits, and it is within bounds to say they have suffered for the lack of such intimate acquaintance with the work as the personal visits of the secretaries alone could secure.

Hamilton, N. Y.

ISAAC PIERSON.

THOROUGHLY TIRED.

A Western pastor, who calls himself a member of the great silent majority, who, he claims, ought to be considered, ventures to act as their spokesman, and says:

The people are tired of the American Board controversy. They are also very sad. They believe that the fighting could be stopped, if only some of the leaders should find that they needed a "change of climate" or would lay down their arms. The people have little faith in any change of form of administration. They want a change in the spirit. The people cry "hold" when the *Advance* and *Out-look* begin to hint that the time may be ripe for the formation of a second board to represent men of liberal ideas. Secession in this case would be no more Christian than secession in 1860 was patriotic. I would be classed with the "liberals," but I don't care to give my money to a "liberal" board any more than I do to a "conservative" board. Finally, the people are tired of appeals to precedent. What Dr. Storrs has written, what was said at Des Moines or Portland, they have forgotten. They ask the board to forget, too. Congregationalists are not Pharisaic traditionalists. They want the various parties to get together." They want the board to represent the churches—not the majority nor the minority—but the churches.

S. S.

PLAIN TALK AND STRAIGHTFORWARD ACTION.

It may, or it may not, be of use to give to others an impression of how the trouble in the American Board appears at a distance to one who has never taken part in its discussions. It may be the impression of only one person and it may be possibly of more.

First, I am tired, very tired, of these long letters and many editorials, charges, counter-charges and explanations. May be I am the only person that has experienced this tired feeling. Then there is the painful sense through the whole business that there is lack of moral courage and plain, straight talk. There seems to be a great amount of hilterskilter firing at random and into the air. There is an impression, if one should choose to go straight to the point, that he could put his finger on the source of the whole difficulty, and that it would need no more than ten short sentences to reveal the secret of the whole miserable mess. Courageous, honest talk never runs into voluminous discussions. At heart the matter is very simple.

Can we not get at the source of these bitter waters? Is it not possible there is a toad in the spring? All the devices seem not to go to the source. They propose reaping, flushing, retrapping and almost everything but a courageous effort to clean the spring of the miserable cause. This impression may be wrong, but it is the way it appears to a pastor busy with practical affairs as he takes a view of the situation from a distance. I may be the only one who is tired and long ago ready to dismiss the whole business and try to find some other source or substitute for the American Board.

Sioux City, Io.

MARC W. DARLING.

"A BOOK AT A TIME."

Apropos of our recent suggestion that the plan be tried of reading a book of the Bible through at a single sitting, a Western Massachusetts pastor writes:

A very delightful memory is that of three clergymen visiting the "Eternal City," now many years ago—one a Baptist, the others Congregationalists—one Sunday morning in their hotel, almost within the shadow of the Pantheon, reading consecutively the epistle to the Romans, not stopping to discuss the meaning of verse four of chapter six, but finding much else to interest and profit them, as two solid hours were spent in this most interesting exercise. The place, the hour, the circumstances gave this wonderful epistle an interest it never had had to them before.

M. S. H.

ANOTHER INDORSEMENT OF THE PLAN.

When a boy on a certain stormy Sunday, not able to "go to meeting," I sat down and read the book of Proverbs through at a single sitting. Many is the time since then when I have read one or more of the shorter books of the Old Testament—not to mention the New—at a single sitting. Last Sunday I finished my reading of the Old Testament the twenty-fourth time by course, reading merely the book of Malachi. My much reading of the Bible is clearly due to my liking to read the Bible better than to read so much about it, as is the case with many. I am aware that my practice is not quite up with the times; still it answers very well.

Middletown Springs, Vt.

C. R. BALLARD.

Notices.

Religious and ecclesiastical notices in an abbreviated form are inserted without charge. The price for publishing such notices in full is ten cents a line (eight words to the line).

BOSTON MINISTERS' MEETING, Pilgrim Hall, Oct. 9, 10 A. M. Topic: How to Preach Extemporaneously. Speaker, Rev. Alexander McKenzie, D. D.

THE LADIES' PRAYER MEETING in the rooms of the Woman's Board of Missions every Friday at 11 A. M.

MISSION RALLY, W. B. M., Norfolk and Pilgrim Branch, Kingston, Saturday, Oct. 14.

THIRD TRIENNIAL CONVENTION of the Ohio Congregational S. S. Association, Medina, Oct. 31, Nov. 1.

ESSEX SOUTH CONFERENCE, Central Church, Lynn, Oct. 18.

SUFFOLK NORTH CONFERENCE, Everett, postponed from Oct. 11 to Oct. 23.

SUFFOLK SOUTH CONFERENCE, Jamaica Plain, Oct. 18.

WORCESTER NORTH CONFERENCE, Winchendon Center, Oct. 17.

REV. F. F. EMERSON, late of Newport, R. I., having returned to New England after a six months' absence in the West, may be addressed at the Congregational House for temporary or permanent pulpit engagements.

AMERICAN MISSIONARY ASSOCIATION.—The forty-seventh annual meeting will be held in the First Congregational Church, Elgin, Ill., Oct. 24-26. The meeting will open at 3 P. M., with an address of welcome from Rev. J. H. Selden and a response by President Merrill E. Gates. The general survey and treasurer's report will be presented. In the evening Rev. Nehemiah

Boynton of Boston will preach the sermon. As far as possible the people of Elgin will furnish entertainment. No railroad rates can be obtained other than the reductions offered for visiting the Columbian Exposition. Elgin is reached by trains on the Northwestern Railway or on the Milwaukee & St. Paul Railway, and is about one hour's ride from Chicago. Such delegates as desire entertainment are requested to address Orlando Davidson, Esq., Elgin, Ill., chairman of the local committee, not later than Oct. 15.

WOMAN'S BOARD OF MISSIONS.—A special meeting will be held in High Street Church, Portland, Me., on Wednesday and Thursday, Nov. 5, 6. According to a vote at the annual meeting, in January, that meeting will be held as an experiment to help in the decision as to whether it may be best to change the time of the annual meeting of the board. It will be in all respects like an annual meeting, with the exception of certain legal action which must be taken at the usual time according to the constitution. The delegates' session will be held on Tuesday, Nov. 7, as usual. The ladies of Portland will be happy to entertain all delegates regularly appointed by the branches and missionaries, during the meeting. All such desiring entertainment are requested to send their names before Oct. 9 to Miss C. M. Dow, 714 Congress Street, Portland. To any delegates or others who may desire to secure board, suitable places at reasonable prices will be recommended on application to the address given above.

MASSACHUSETTS BOARD OF MINISTERIAL AID.—Treasurer, Mr. Arthur G. Stanwood, 701 Sears Building, Boston. Address applications to Rev. A. H. Quinn, D. D., Congregational Library, 1 Somerset St., Boston.

CHURCHES are assisted to secure candidates, supplies, or evangelists by the Evangelistic Association of New England. Address J. E. GRAY, 7 Tremont Place, Boston, Mass.

THE church in Boylston will observe the 150th anniversary of its organization Oct. 6, 2 P. M. All absent and former members are requested to send their names and addresses at once to the pastor, Rev. D. E. Burtner Boylston Center, Mass.

AUTUMNAL STATE MEETINGS.

Any additions or corrections should be sent in as soon as possible.

Oklahoma,	Chandler,	Oct. 18.
Montana,	Missoula,	Oct. 18.
Nebraska,	Beatrice,	Oct. 16.
Washington,	Seattle,	Oct. 17.

BENEVOLENT SOCIETIES.

WOMAN'S BOARD OF MISSIONS, Rooms 1 and 2, Congregational House. Miss Ellen Carruth, Treasurer; Miss Abbie B. Child, Home Secretary.

WOMAN'S HOME MISSIONARY ASSOCIATION, Room No. 32 Congregational House. Office hours, 9 to 5. Annual membership, \$1.00; life membership, \$25.00. Contributions solicited. Miss Sarah K. Burgess, Treasurer.

THE AMERICAN HOME MISSIONARY SOCIETY is represented in Massachusetts by THE MASSACHUSETTS HOME MISSIONARY SOCIETY, No. 9 Congregational House, Rev. Joshua Colt, Secretary; Rev. Edwin B. Palmer, Treasurer.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, Congregational House, No. 1 Somerset St., Boston. Langdon S. Ward, Treasurer; Charles E. Swett, Publishing and Purchasing Agent. Office in New York, 121 Bible House; in Chicago, 151 Washington St.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY.—Church and Parsonage Building. Rev. L. H. Cobb, D. D., Secretary; H. O. Pinneo, Treasurer, 90 Bible House, New York. Rev. George A. Hood, Congregational House, Boston, Field Secretary.

CONG. SUNDAY SCHOOL & PUBLISHING SOCIETY.—The Missionary Department employs Sunday school missionaries, organizes schools and aids those that are needy by gifts of Sunday school helps and other religious literature. Rev. George M. Boynton, D. D., Secretary, W. A. Duane, Ph. D., Field Secretary, Lawrence Barnard, Treasurer, Congregational House, Boston.

THE AMERICAN MISSIONARY ASSOCIATION, Bible House, New York. Missions in the United States, evangelistic and educational, at the South, and in the East among the Indians and Chinese. Boston office, 21 Congregational House; Chicago office, 151 Washington St.; Cleveland office, Y. M. C. A. Building. Donations may be sent to either of the above offices, or to H. W. Hubbard, Treasurer, 108 Bible House, New York City.

AMERICAN EDUCATION SOCIETY.—(Carrying on the work hitherto done by College and Education Society and New West Education Commission.) E. A. Sturley, Treasurer. Offices, 10 Congregational House, Boston, and 151 Washington St., Chicago. Aids needy colleges and academies, also students for the ministry. Plants and sustains Christian schools in the Rocky Mountain region. Collegiate institutions recognized: Pacific University, Whitman, Yankton, Rollins, Fargo and Pomona.

BOSTON SEAMAN'S FRIEND SOCIETY, founded December, 1827; chapel, 287 Hanover St.; chaplain, Capt. S. S. Nickerson; furnishes loan libraries and religious reading to vessels, and distributes clothing and other necessities to shipwrecked and destitute seamen and their families. Chapel open day and evening. Branch mission, Vineyard Sound. Contributions of second-hand clothing, weekly papers and monthly magazines solicited, and may be sent to the chapel, 287 Hanover Street. Contributions to sustain its work are solicited, and remittances may be sent to B. S. Snow, Corresponding Secretary, Room 22, Congregational House.

Rev. ALEXANDER MCKENZIE, D. D., President.
GEORGE GOULD, Treasurer.
BARNA S. SNOW, Corresponding Secretary.
Congregational House, Boston.

AMERICAN SEAMEN'S FRIEND SOCIETY, No. 75 Wall St., New York. Incorporated April, 1831. Object: to improve the moral and social condition of seamen. Sustains chaplains and missionaries; promotes temperance homes and boarding houses in leading seaports at home and abroad; provides libraries for outgoing vessels; publishes the *Savior's Magazine*, *Seamen's Friend* and *Life Boat*.

Contributions to sustain its work are solicited, and remittances of same are requested to be made direct to the main office of the Society at New York.

CHARLES H. TRASE, President.
Rev. W. C. STITT, Secretary.
W. C. STUBBS, Treasurer.

THE AMERICAN SUNDAY SCHOOL UNION, established 1824, organizes Sunday schools and does general mission work, more especially in rural districts. Its work is interdenominational, to help all churches of Christ. The legal form of bequest is, "I give and bequeath to the American Sunday School Union established in the city of Philadelphia, — dollars." Contributions may be sent to the secretary for New England, Rev. Addison P. Foster, D. D., No. 1 Beacon Street, Room 88, Boston. Post office address, Box 1622.

BOSTON MINISTERS' MEETING.

Prof. S. S. Curry, instructor in elocution at Harvard, Newton and Yale theological seminaries, addressed the ministers in Pilgrim Hall last Monday morning on The Minister and His Voice. He explained the causes of the minister's sore throat and of monotony in preaching. Uncontrolled emotion chokes the voice and rasps the throat. Controlled emotion gives strength and clearness to vibrations. Ministers don't use breath enough. The deeper the feeling and thought the more breath is needed.

Whenever a man wholesales ideas he is monotonous. When the minister in preaching is thinking of the whole sermon and each idea does not live by itself as he speaks he is monotonous. Expression is thinking aloud. Thinking aloud must be governed by laws of thinking. All faults in speaking are connected with wrong action of the mind and of the man. The ministers evidently much appreciated the address.

WOMAN'S BOARD PRAYER MEETING.

CONGREGATIONAL HOUSE, BOSTON, SEPT. 29.

The meeting was led by Miss Mary Grout. The account of Jesus in the temple among the doctors furnished the topic, The Father's Business. The emphatic thoughts were the differences between His business and that of the world, the fact that Christ came not to be ministered unto but to minister, and the reward in the final "Well done." Mrs. Howell spoke of the persuasive power of love—"I must be about My Father's business." The missionary conference held in Chicago Friday and Saturday, preliminary to the Woman's Congress of Missions to be held this week, was mentioned, with the topics to be discussed. Harpoot being specially remembered in the prayer calendar last week, letters were read from Miss Seymour, Miss Wheeler and Miss Barnum and prayer was offered for this station.

Mrs. Beckwith of Honolulu, bringing greetings from the Woman's Board of the Hawaiian Islands, told of their work, gave an account of efforts in behalf of 15,000 Chinese, 20,000 Japanese and a large number of Portuguese on the islands, spoke of the pleasure of welcoming missionaries who chance to tarry even for a few hours on their way across the Pacific, and described the polyglot meetings which they sometimes hold. Mrs. Hall, president of the Nebraska Branch of W. B. M. I., said she thought she could almost tell among her traveling companions in the cars who were interested in missions. Mrs. Goodell reported a meeting just held by the Baptist Board to say Godspeed to thirty missionaries. Mrs. Schneider made an appeal for teachers for the Armenian Sunday school at Berkeley Temple and Mrs. Rich told of the Chinese Sunday school in the First Church, Chelsea.

Marriages.

(The charge for marriage notices is twenty-five cents.)

PAGE—MOONEY—In Center Harbor, N.H., Sept. 26, by Rev. H. P. Page of Newington, William A. Page, M. D., and Maria M. Mooney of Lawrence, Mass.

TENNEY—HAYWARD—In Willaboro, N.Y., Sept. 27, by Rev. L. Tenney, the groom's father, and Rev. J. J. Wolf, Rev. Leonard B. Tenney of Essex Center, Vt., and Adella M. Hayward of Willaboro.

Deaths.

(The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.)

EASTMAN—In Framingham, Sept. 27, Helen Louise, daughter of Rev. Lucius R. Eastman, aged 71 yrs., 9 mos.

GEROULD—In Concord, N.H., Sept. 29, Mrs. Cynthia L. Gerould, widow of Rev. Moses Gerould, aged 89 yrs.

WILLIAM E. CODDING.

Mr. Coddington died in Norfolk, Mass., Sept. 7, aged fifty-seven years. He joined the Congregational church about twenty-eight years ago, and, having been endowed with a talent for music and singing, he at once consecrated it to God's service, and during the whole of his Christian life he faithfully improved his talent, ever prompt in his place at the organ and ever ready to use it for the glory of God. Many who have grown up under

his tuition and trained for singers in the choir grieve at his loss and sincerely mourn that his seat at the organ will not be again filled by him. He was a man of decided convictions in all matters, but he always respected the views of those who differed from him. The organ and clock in the Baptist meeting house he kept in tune and time as an offering of love to them, and the memory of his good and generous deeds for them will always make his memory to them precious.

The whole community mourn his loss and feel that his going has made a vacancy in its social and business life not easily filled. He was not afraid to die. To leave his lifework and to part with his family was hard, but he won the victory and was ready to go. A few hours before his departure he asked his daughter to read to him from the twenty-first chapter of Revelation, and when she had reached the close of the fourth verse he said, "Stop there; it is enough." There shall be no more sorrow nor crying, neither shall there be any more pain."

MRS. MELVIN L. GRAY.

Ruth C. Bacon Gray, wife of Melvin L. Gray, Esq., of St. Louis, Mo., and daughter of the late Rufus F. and Emeline Cutler Bacon of Warren, Mass., died July 6.

Mrs. Gray was born in Enfield, Mass., October, 1828. She was a beautiful, loving and intelligent child, the joy of her parents, beloved by relatives and friends. Her parents moved to Warren in 1835, where they resided quite a term of years and where she acquired her education. She graduated from Warren Academy with high honors in early girlhood; she followed school teaching a short term of years. She afterwards went to St. Louis to teach in a seminary, where she taught a number of years and where she became acquainted with and married Mr. Gray. She was a devoted daughter and wife, ministering to the comfort and happiness of parent and husband with assiduous care and devotion. She was for many years an active and efficient member of society till failing health interrupted her faithful efforts. Her kindness and hospitality to her relatives and friends will be long remembered by them. She passed to her rest above after a brief illness, to be forever with Him whom she early sought and whose cause she maintained so many years. She left a most devoted and affectionate husband and a large circle of friends to mourn her loss.

THE many truthful testimonials in behalf of Hood's Sarsaparilla prove that Hood's CURES, even when all others fail. Try it now.

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"I Could Eat Nothing

but very light food, without having terrible distress in my stomach. Before I had taken one bottle of Hood's I saw that it was doing me good. I continued to grow better while taking five bottles, and

Now I Can Eat Anything,

and my health is very much better than for years." MRS. JENNIE CUNNINGHAM, South New Castle, Me. Be sure to get Hood's.

Hood's Pills cure Constipation by restoring the peristaltic action of the alimentary canal.

An Idea from Paris.

Direct from Paris, the home of so many ingenious creations for woman's happiness, comes the design of this new Toilet Dresser. The whole piece is full of French fire and "go."

First and best of all, it is not going to be an expensive article. You see that at a glance; there is style and beauty in abundance, yet the construction is simple.

The equipment is satisfying and complete. The Cheval glass is full size, adjustable, and a fragment of extra heavy French plate. The deep lower drawer is almost as large as two ordinary bureau drawers.

Above this is a broad toilet top with a tier of toilet drawers and toilet cabinet. We can supply these French Dressers in either Quartered Oak or light grained Mexican Mahogany. Burnished brass trimmings.

Send five 2-cent stamps for our new catalogue, 288 pages, 300 illustrations.

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TWO GOLD MEDALS.



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THE PARAGON PAT. FOLDING COIN PURSE.

The most roomy and least bulky purse made. Ask your dealer for it, or I will send you sample at following prices, postpaid:

	Morocco.	Calif.	Seal.
No. 5x holds \$4.00 in silver,	\$0.30	\$0.50	\$0.75
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" 2x " 15.00 "	" .65	1.25	1.75

Makes a very acceptable present to a gentleman or lady. Patentee and Sole Manufacturer, JAMES S. TOPHAM, 1251 Pennsylvania Ave., N. W., Washington, D. C.

Please mention the Congregationalist.



PAT. DEC. 30, '90

The Old Reliable Standard Pen, No. 048.
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26 John St., N. Y.



150 OTHER STYLES.

THE BUSINESS OUTLOOK.

The shareholders in the national banks of Boston have good cause for congratulation that in the usual fall dividends there are so few suspensions or reductions. And as the savings banks of New England are very large holders of national bank shares, and as the prosperity of the Boston banks is doubtless shared to a great degree by the banks of all New England the satisfaction must be general.

The sixty banks within the city of Boston, having a capital of \$54,600,000, have declared for the half year to Oct. 1 dividends aggregating \$1,371,000, or about two and one-half per cent. on the entire capital. Considering that this total dividend is diminished by the failure of six banks, with a capital of \$6,100,000, to make any fall distribution, the result shows that the business for the majority of the banks has been of a good average prosperity. And in view of the calamitous season through which the banks have passed, with the most startling fluctuations in credits, in prices of various exchanges and in the prices of currency, to say nothing of the numerous failures, the result to shareholders is especially gratifying. It is also a matter of congratulation to the business interests of New England that the banks have not only so well proven their solvency and strength by the assistance they have given the community, but as well by these very good dividends to shareholders.

The statement of failures for the past nine months ought to serve as a reminder to the United States Senate of what ills the country is suffering. During that period there have been no less than 11,174 of these mercantile embarrassments, a total surpassing very considerably all previous records. The year showing the next largest number of failures was 1891, when they reached as high as 8,866; this year they are 2,308, or twenty-six per cent. greater. In the liabilities involved in the year 1884, when the amount reached the highest recorded up to this year, the total was \$195,000,000. In 1893 the total liabilities have been \$324,000,000, or nearly seventy per cent. larger than in 1884. These figures carry their own lesson.

In one other respect the business failures of 1893 are distinguished from those of recent years, and in this respect the contrast is more satisfactory. Where, as a rule, the proportion of assets of insolvent concerns to liabilities is from forty-eight to fifty-one per cent., in 1893 this proportion of assets runs to the very high percentage of seventy. While the prospect of ultimate losses is thus reduced very considerably, there is the other inference to be drawn that a great many concerns of thorough solvency must have been forced into suspension by the unusual incidents of the summer.

3 Lovely Named Hyacinths,
Different Colors, for blooming in pots, sent by mail, post-paid,
For 10 Cents, together with our beautifully illustrated Catalogue of 64 pages, and a sample copy of the **Mayflower**, 40 pages, elegantly illustrated and containing two magnificent, large colored plates of flowers.
OUR FALL CATALOGUE for 1893. A superb work of Art. We offer the finest stock of Hyacinths, Tulips, Crocus, Narcissus, Lilies, Frezias, etc., and scores of rare new Bulbs and Plants for fall planting and winter blooming, also choice Shrubs, Trees and Fruits. It is the most beautiful and complete Catalogue of the kind ever issued.
JOHN LEWIS CHILDS, Floral Park, N.Y.

Winthrop Harbor Townsite

will be the Northern terminus of Chicago's Outer Belt Line R. R., which transfers cars free to shippers to and from all roads entering Chicago. It is the point selected by engineers for Chicago's **NEW HARBOR**. The United States Government is deepening the channel of the lakes to 20 feet, and the capacity of the Chicago river, on account of the tunnels, is permanently limited to 14 feet.

At this point we own **2,568 Acres** of land, 700 of which are but 8 feet above lake level and fronting one and one-half miles on the lake, all of which will be devoted to **HARBOR and DOCKS, WAREHOUSE, ELEVATOR and FACTORY sites and RAILROAD YARDS.**

Here Elevators and Manufactories will have a deep water slip on one side and a switch of the Outer Belt Line R. R. on the other, and will command the lowest freight rates to all markets. **A LARGE CITY AN IMMEDIATE RESULT.**

Work has begun perfecting railroad connections, the Harbor construction will be immediately begun and the locating of Factories, Elevators, Warehouses, etc. rapidly pushed.

Profit Sharing Bonds

in denominations of \$20 and \$100, giving the bondholders one-half of the proceeds from the sale of 4800 lots distributed in blocks throughout the townsite are for the present offered investors at par. They are secured by mortgage on the entire townsite, bear 6% interest, payable semi-annually, due in five years, both principal and interest payable in Gold.

TITLE GUARANTEE AND TRUST COMPANY OF CHICAGO, TRUSTEE.

The Proceeds from the sale of Bonds are to be expended in such improvements as will add greatest value to the town.

Maps and descriptive pamphlet may be had by calling or will be mailed on request. They give a prospectus of our plans and show wherein you can operate on the ground floor, even in a small way.

INVEST \$20 and you will receive 6 per cent. per annum on same, payable semi-annually, receive back the \$20 in five years, and, in addition, you will receive a share of the profits from the sale of lots, which will be very large.

WINTHROP LAND ASSOCIATION,

HARTFORD BUILDING, Southwest Corner of Dearborn and Madison Sts., CHICAGO, ILL.

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CHRISTIAN ENDEAVOR NOTES.

The society at Chino, Cal., being in the midst of a Spanish population, conducts Sunday afternoon services in Spanish, and has bought a supply of Spanish Bibles for use in evangelistic work.

On board H. M. S. Himalaya, some time ago, a society was formed and the interest was so great that meetings were held every other evening. There was a full organization, including Sunday school and sunshine committees, which did good work. Six of the members promised to start societies in their own churches after reaching home.

At the first Japanese national Christian Endeavor convention, held at Kobe, July 6, 7, it was decided to organize a united society for Japan. Rev. T. Harada, who took a post-graduate course at the Yale Divinity School a few years ago, was chosen president. It was voted to establish a monthly paper. The report of the convention in Japanese is soon to be published. One most interesting report at the convention was from a society in the orphan asylum at Okayama, which had made a contribution to Hampton Institute.

The time of holding the Japanese convention coincided with the date of the Montreal Convention, but it was chosen especially because a Christian summer school was to open at Suma, near Kobe, on the following day, and it was thought that many on their way to the school might be attracted to the convention. At the school an Endeavor Society was formed. One committee formed for the special occasion was a "laundry committee," to collect soiled clothing and to return the clean clothes. One member of this committee gave as his reason for taking a place on it that he thought not many would be willing to join it.

ADAMSON'S BOTANIC BALM is regularly prescribed by many physicians of the best standing and is recommended by professors of medical colleges to their students as invaluable for all diseases of the throat and lungs.

CRYING BABIES.—Some people do not love them. They should use the Gail Borden Eagle Brand Condensed Milk, a perfect infant food. A million American babies have been raised to man and womanhood on the Eagle brand. Grocers and Druggists.

The novelties in china and glass are more numerous, if possible, this season than ever. Jones, McDuffee & Stratton's exhibit is extraordinary. Their departments for fine jardinières, rich lamps, cut glass, dinner sets and the art pottery rooms are worthy of a visit. Their crockery shop in Boston is what Tiffany's jewelry shop is to New York.

Subscribers' Column.

Notices in this column, not exceeding five lines (eight words to the line), cost subscribers fifty cents each insertion. Additional lines ten cents each per insertion. Post office addresses of ministers twenty-five cents each.

Homelike Rooms at World's Fair in residence of Rev. Clayton Welles. Only 15 minutes from grounds but away from dust, noise and crowds. Address owner at Taunton, Mass., or Nathan Ellis, 6409 Harvard Ave., Englewood, Chicago.

World's Fair Visitors.—The Chicago Theological Seminary opens its buildings as a home for Christian people at a uniform rate of fifty cents per day, one person in a room, or seventy-five cents for two persons. Address Henry W. Chester, 81 Ashland Boulevard, Chicago, Ill.

Wanted.—By a lady of experience and of good education, a position to teach common school or advanced studies in a family, in recompense for board. Special attention to a delicate or backward pupil. Good references. Address Teacher, Congregationalist, Boston, Mass.

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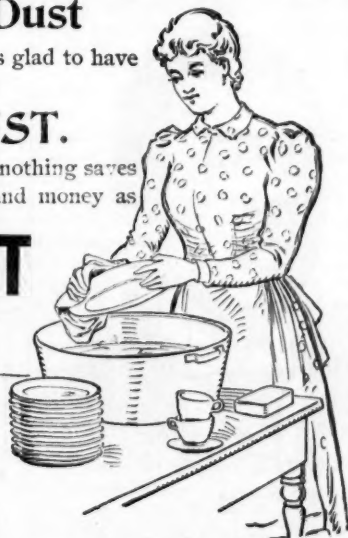
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You can have it—your dealer will get it—if you insist on it. He may tell you it costs him three times as much as some others. That is true. He may say they are just as good. Don't you believe it—they may be better for him; he may like the breaking.

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Some Ladies Perspire Freely. Comfort Powder

removes the cause, dispels offensive odor, and positively cures Eczema, Bed Sores, Chafing, Itching, Erysipelas, Burns, Tender Feet, A Chafing Baby, Irritation under Truss. It ensures a clear complexion. Send 4c. in stamps for sample. All druggists, 50c. a box. Comfort Powder Co., Hartford, Conn.

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A popular resort for health, change, rest or recreation all the year. Elevator, electric bells, steam, open fireplaces, sun-parlor and promenade on the roof. Suites of rooms with baths. Massage, Electricity, all baths and all remedial agents. New Turkish and Russian baths. Send for illustrated circular.

To CALIFORNIA AND THE WORLD'S FAIR. PERSONALLY CONDUCTED EXCURSIONS. WRITE FOR PARTICULARS. JUDSON & CO. 227 Washington St. Boston.

THE SUNDAY NEWSPAPER.

The Congregational, Baptist and Methodist Ministers' Meetings of Boston last Monday morning spoke out boldly on the Sunday newspaper evil, moved, perhaps, in part by the fact that the Boston Journal began issuing a Sunday edition Oct. 1. We heartily sympathize with their resolutions:

We, the Congregational, Baptist and Methodist ministers of Boston and vicinity, assembled in our Monday meetings, Oct. 2, 1893, cordially unite with the Massachusetts Sunday Protective League in the following expression:

In view of the deplorable increase in the issue of Sunday newspapers in Boston, we are constrained to renew our earnest protest against the Sunday newspaper and our strong condemnation of it as one of the chief agencies of evil in hindering our work because it pre-occupies the minds of its readers on the Lord's Day with secular things, from the contemplation of which the higher needs of human nature and the beneficent divine requirement prompt man then to rest; because it thus beguiles its readers to neglect and exclude from their thought those religious considerations on which all right character depends; because it thus indisposes its readers for public worship in the house of God, disqualifies them for it and detains them from it to a degree which is rapidly changing the habits of large sections of our population far and near; because, in thus becoming a main instrument in breaking down the habit of public worship in our land, it weakens the religious restraints which are indispensable to the stability of society, and thus becomes a foe to good order and a menace to our civilization.

We look with the deepest sorrow upon the unscrupulous and unpatriotic greed and the inhumanity exhibited in the publication, distribution and sale of the Sunday newspaper, trespassing upon the civil rest day of large numbers of railroad employes, newsdealers and especially youthful carriers, and, in view of the hearing now in progress before the railroad commissioners of this State in regard to special Sunday newspaper trains, we respectfully represent to that honorable board that it seems to us against public policy to grant special favor to any one line of business on the Lord's Day, particularly to a business so demoralizing as that of the Sunday newspaper.

And we vehemently denounce the recent unblushing attempt in New York on the part of the publishers of Sunday newspapers to swell their profits by securing public funds to pay their bills, demanding that the Federal Government, through the postal department, bear the expense of the special trains for distributing their wares.

We earnestly urge the members of our congregations never to advertise in a Sunday newspaper and never to admit it to their homes.

EDUCATION.

—The overseers of Harvard have appointed as lecturers during the following year Rev. John H. Vincent, D. D., on Pastoral Care; Rev. Washington Gladden, D. D., Minister and People; Rev. Edward Everett Hale, D. D., Congregational Policy; George S. Hale on The Legal Aspects of the Ministry.

—The Chautauqua system of education does not lose its popularity nor show any signs of weariness in its efforts to keep pace with the advance of the people in intellectual demands. The regular course of reading for the C. L. S. C. for the coming year is attractive. There is a course also for graduates and an inviting plan of Chautauqua extension lectures. Typewritten copies of these lectures are loaned wherever circles or clubs are organized, these to be read aloud by some one taking the place of the lecturer. A printed syllabus is furnished to each member, also examination papers for those who wish them. There should be many communities in which such a course would be most welcome and useful. Chancellor John H. Vincent, as from the beginning, is at the head of the Chautauqua movement, and inquiries concerning it should be addressed to him at Buffalo, N. Y.

For Dyspepsia and Nervousness
Use Horsford's Acid Phosphate.

Dr. J. C. Stroud, Moorestown, N. J., says: "I have used it for a number of years in my practice, and find it very useful in dyspepsia and nervousness."

A RUMOR SETTLED.

Some Said That it Could Not be Done.

All Waited with Deep Interest and Breathless Anxiety.

Proved a Mighty and Invincible Conqueror at Last.

A rumor had gained circulation that the well-known Edward T. Feron, Esq., of 507 East 81 St., New York City, was utterly broken down in health, had become unable to attend to his duties and was really in a condition beyond cure.

Over twenty doctors had examined and treated his case, and all were forced to give up and acknowledge that his case was beyond their skill.

Then the remark was made that here was a test case for the great and popular medicine, Dr. Greene's Nervura blood and nerve remedy. It is, of course, a widely known fact that this wonderful remedy rarely if ever fails to cure, but could even its marvelous curative powers restore health in this most serious case?

The Nervura was used and everybody watched its effects with deep interest and almost breathless anxiety.

We will give Mr. Feron's own version of the affair.

"For five years," he said, "I have been running down, gradually losing my health and strength; at last I got very bad and was troubled with pains in my back and around my heart.



MR. EDWARD T. FERON.

"I could not sleep at night. I grew so weak that I was obliged to stop work.

"I had tried more than twenty doctors, but they could do me no good, so I gave it up as a bad job.

"Then the great medicine, Dr. Greene's Nervura blood and nerve remedy, was suggested to me, and I took a bottle of it.

"It made me feel so good that I tried one more, and now after having taken four bottles I am well and strong again, I sleep soundly every night and can work every day.

"I feel so strong that I can do any hard work without feeling any weariness or pain in my back or side.

"I am at a loss to find words to express my thankfulness and gratitude for this wonderful discovery, Dr. Greene's Nervura blood and nerve remedy. I have told my many friends about its wonderful curative powers, and I would not be without it if it cost ten dollars a bottle. I advise people to use it if they want to be cured."

You can get it at any drug store for \$1. It is purely vegetable and harmless, and it surely cures. It should be used by all who are ailing, who are weak, tired, nervous, sleepless and run down. It is the best medicine possible to take. It was discovered by Dr. Greene, of 34 Temple Place, Boston, Mass., the most successful specialist in curing chronic and nervous diseases, who can be consulted free, personally or by letter.

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Tried & True

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Its long record assures you that what has cured others will cure you



Many thousand sufferers in New England and all parts of the United States, in Canada and Mexico have used it within the past four years, with a degree of

SUCCESS NEVER BEFORE EQUALED

by any remedy ever given to the world, in the cure of the very

WORST FORMS OF DISEASE, Both Acute and Chronic.

The treatment consists in an abundant supply of pure Atmospheric Oxygen, absorbed into the blood by a very gentle electric action upon the surface of the body, and without sensation to the majority of patients, resulting in a rapid purifying and revitalizing of the blood.

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U. S. Census for one year, 1880, reports

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THEODORE PARKER.

The sheriff of ideas, executor of moral law and prophet of reform.—Rev. U. A. Bartol.

MARK HOPKINS.

Whatever good teaching I ever have done has been Mark Hopkins teaching through me.—Gen. S. C. Armstrong.

CHARLES DARWIN.

No one other man by his own mere tranquil observation and thought has ever modified so profoundly the common creed of mankind.—F. H. W. Myers.

JONATHAN EDWARDS.

He is the most interesting man that this country has produced. He is so great, so cosmopolitan, that no country can monopolize him—a man whom we must think of in world-wide relations.—Prof. A. V. G. Allen.

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He lived in the full glare of publicity all his days and from the first day that the fierce light of it shone on him till he lay in his coffin no man or woman or child ever thought of his name except as a synonym of the highest grace and the highest purity. Eloquence, he was a master of it; literature, he adorned it; statesmanship, he had enforced its legislation and had written it in magnificent characters upon the statute-book of the land.—Hon. Wayne McVeagh.

DANIEL DEFOE.

Even Shakespeare does not give so perfect an idea of the English character as Defoe. Robinson is the typical Englishman par excellence, with his adventuresomeness, his taste for travel, his love of the sea, his piety, his commercial and practical instincts. And what an artist he is—Defoe! What effects of terror there are in Robinson—the foot of the savage on the sand; and then his dramatic gift—the return of Robinson to the island and the parrot still screaming, "Friday, Friday!" If I were condemned to a long period of seclusion and were allowed only one book to read I would choose Robinson. It is one of the few works of fiction that may be considered as nearly immortal as any written thing can be. Not that I wish to underrate Shakespeare and some others. No, indeed! Shakespeare is one of the authors I hope to die with.—M. Alphonse Daudet.

OLD AND NEW AUTHORS.

The names of Scott and Burns and Thackeray and George Eliot should be tenderly handled. With humble submission to Dr. Conan Doyle, we think Sir Walter Scott could write a short story. We tremble to say it, but if there is a contributor to the *Strand* or the *Idler* who can beat *Wanderin' Willie's Tale*, with its glorious *diablelle*, we do not know him. Dr. Doyle thinks that George Eliot could not write short stories, but there is a book still read by serious and elderly persons called *Scenes of Clerical Life*, which we prefer even to *The Adventures of Sherlock Holmes*, admirable as these are in their way. Mr. Kipling may live to put Scott and Thackeray in the shade; we know on the authority of Professor Huxley that there is nothing so extraordinary that it may not occur. A critic once said of a minor poet, "Mr. M. will be remembered when Shakespeare and Milton are forgotten—and not till then." The minor poet was not satisfied.—*British Weekly*.

I am sure that in fifty years' time the world will put Stevenson, Thomas Hardy, Rudyard Kipling and Barrie—who, to my mind, are intellectually our four best living writers—on a level with any writers of fiction we have had. Especially I admire Kipling—I love Kipling—he is a real genius, that fellow. Barrie is a beautiful writer. Stevenson, at his best, is a wonderful writer—only he has got to be at his best.—Walter Besant.

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of treating Colds and Coughs were based on the idea of suppression. We now know that "feeding a cold" is good doctrine.



Scott's Emulsion

of cod-liver oil with hypophosphites, a rich fat-food, cures the most stubborn cough when ordinary medicines have failed. Pleasant to take; easy to digest.

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BABY'S Skin and Scalp purified and beautified by CUTICURA SOAP. Absolutely pure.



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A cream of tartar baking powder. Highest of all in leavening strength.—Latest United States Government Food Report.
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Ladies' Reefers and Tight-Fitting Jackets, mixed cloths and plain colors, with Fur and Braid Trimmings, ranging from

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Ladies' Cloth Capes, immense variety of shapes and trimmings, ranging from

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Another Corset Cover at	25c.
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SPECIAL LOT Strip Corsets, floss embroidered top and bottom, regular value 75c., at

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It will pay you to visit our Corset Department.

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New colors in our celebrated Josephine Seamless Gloves, also a full assortment of button and hook gloves at **\$1, \$1.25, \$1.50.**

Specials—4-Button Kid Gloves in Red and Tan, worth \$1.00, are now **83c.**

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Gent's 2-Clasp Walking and Driving Gloves, worth \$1.25, are now **83c.**

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